CONFIDENTIAL TALKS WITH YOUNG MEN

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CONFIDENTIAL TALKS

WITH

YOUNG MEN

SECOND EDITION
Completing Fourth Thousand

CONFIDENTIAL TALKS

WITH

YOUNG MEN

BY

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WITH

Recommendatory Note

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NOTE.

THIS is an eminently healthy book. It deals lucidly and delicately with a subject confessedly difficult to handle, but loudly calling for treatment.

Parents, schoolmasters, and others in charge of growing youths, could save from wreck and ruin many a life, if they would first read the work and then put it thoughtfully and prayerfully into the hands of lads of the age of fifteen and onwards. When the stirrings of nature are stimulating their curiosity, it is of the last importance that the knowledge sought by the young should be presented to them in a form calculated to keep down their prurience and to call out their reverence. It is in this fashion that Dr. Sperry gives instruction in these pages.

A. R. SIMPSON.

Edinburgh, March 1894.

PREFACE.

This book is written in response to the request of many parents, clergymen, teachers, and others who have heard the author speak publicly upon the subjects herein treated. The petitioners, in common with the author, and many more, recognize the lamentable fact that multitudes of young men become victims of disease and premature death, through ignorance of important physiological matters, that is, lack of information regarding the tremendous influence of the reproductive organs upon physical development, and upon fitness for the various activities of life. "My people are destroyed for lack of knowledge" far more than because of any natural disposition to go astray.

In presenting this volume, the hope is that it may be useful, not only to boys and young

men who need and desire the suggestions it contains, but also to many older persons who seek information which will help them in their efforts to benefit mankind.

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INTRODUCTION.

From Genesis to Revelation the Bible abounds in instruction, illustrations, warnings, and commands regarding sex, its significance, and its varied influences. No other function exercised by the human race is more important; no other is so insinuating and permanent in its influence. Ignorance on the subject inevitably leads to morbid and degrading thoughts, and, worse still, to most lamentable practices. Ignorance and heedless excess are, everywhere and in all phases of life, the prolific parents of immorality. This is especially true in the matter of sex and sex relations.

It is becoming more and more clearly recognized that fathers, mothers, teachers, and physicians,—and all others who in any way become the guardians of youth,—should early, truthfully, and carefully teach the essential facts regarding sex and reproduction. It is cruelly and culpably wrong to allow

children to grope about, picking up half truths and distorted facts and gathering venomous ideas from corrupt playmates, vile literature, obscene pictures, vulgar stories, and unfortunate personal experience.

Vigor of body, strength of mind, and integrity of moral character depend so largely on personal purity, on the proper development and use of the reproductive organs, that, to the observant and thoughtful, it seems most strange that the subject is so generally left unmentioned, except in conversations characterized by vulgarity and sensuality.

While knowledge concerning sexual matters is not a guarantee of pure living and of safety to the possessor of that knowledge, still it is far safer than ignorance — infinitely better than distorted and poisoned notions. Not one boy in a thousand can be brought up in ignorance and consequent innocence respecting sexual matters.

The situation is becoming very alarming. While the world is calling loudly for *men* — "large-hearted, *manly men*" — it is getting

more and more surely, year by year, a rank crop of sensualists, libertines, and weaklings; it is being overstocked by hordes of worthless fellows who ripen early in lustful practices and become not only a curse and a burden to their own generation, but disseminators and perpetuators of various forms of disease and weakness that actually threaten the perpetuity of civilization. These defective specimens of humanity transmit to their offspring not only lustful tendencies, but venereal diseases and taints, with feeble, unbalanced bodies and erratic minds — conditions that are appalling to contemplate.

Only a very small percentage of the young men of this country are in our colleges and universities; and truth compels the confession that many of them are living impure lives. Only five per cent of our youth are in the churches, seeking Christian development and establishment in genuine godliness. Seventy-five per cent of our youth are not even professing to seek the truth and to live pure lives. Doubtless some who make no public statement of their belief, or declara-

tion of principles and purposes in life, are pure and true men ; but many who do claim to be virtuous are not what they profess to be. It is safe to assert that not over twenty per cent of our young men can be counted on as above habits of impurity and sensuality. Think of it ! Eight million young men in the United States, and only one twentieth of them openly and aggressively striving to be honest, pure, and Christ-like — less than one fifth of them worthy of pure mothers, chaste sisters, and virtuous wives.

Lust is the most common and most serious vice of youth. Where one becomes the slave of alcohol, many become the slaves of sexual passion. Lust can truthfully claim more victims than tobacco even, and the weed now counts its victims by hundreds of thousands.

There is no hope of success in the effort to bring up boys in ignorance of matters relating to sex. The world has tried it for centuries, and the effort has signally failed. Promise of improvement lies only in giving early, honestly, and affectionately, such in-

formation, admonitions, and watch-care as the importance of the subject demands.

Of course, not all boys can be kept pure through knowledge alone; but knowledge, properly imparted, will direct aright and save from sin many who otherwise would go the way of the vile, gathering up as they go the natural fruits of a sensual life — weakness, inefficiency, discontent, diseasé, and premature death — and leaving behind, as a terrible legacy to the world, an emphasized tendency to disease and to race-extermination.

There are still a few unfortunately-reared, over-fastidious, and finical people who would keep silence on this subject, would forbid its mention, except behind closed doors and in guarded whispers. They would continue to deceive children as to how and whence they came into the world. But experience proves that by forbidding children the knowledge they seek concerning these matters, we most surely drive them to vile teachers whose conceptions and practices poison nearly every young mind that comes under their influence. It were better, a thousand times

better, if parents would early and frankly give to their children the information needed regarding the significance of sex and the import of sex relationships. Unfortunately, however, but few boys are properly instructed on the subject; most of our youth reach the threshold of manhood ignorant, or worse than ignorant, of the wonderful influence of sex in its various important relations, — unsuspicious of the far-reaching power of the reproductive system over every other organ and function of the body.

To many such youth it is hoped that this book may come; and it is confidently believed that to all who read it, the facts and suggestions presented will prove of decided help in the effort to live above sensuality and lust, in the beauty and power of a fully and healthfully developed reproductive system. It is also the hope of the author that all readers of these pages who may become the fathers of boys, will see to it that these boys receive timely information, kindly warning, and efficient motives in all matters relating to the sexual basis of complete manhood.

CHAPTER I.

The Significance of Sex.

WE are taught in Genesis that God created everything. After He had formed the world, created the light, established the firmament, set bounds to the seas, and prepared the dry land, He said: "Let the earth bring forth grass, the herb yielding seed and the fruit tree yielding fruit, after its kind, whose seed is in itself: and it was so. And God saw that it was very good."

Then, after he had rolled away the dark clouds which filled the sky, and had caused the sun, the moon, and the stars to shine out, He said, "Let the waters bring forth abundantly, the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales and every living creature that moveth, which the waters brought forth

abundantly, after their kind, and every winged fowl, after his kind: and God saw that it was good. And God blessed them saying, "Be fruitful and multiply and fill the waters in the seas, and let fowl multiply in the earth."

Then God said, "Let the earth bring forth the living creature after his kind, cattle and creeping thing and the beast of the earth, after his kind."

Finally God created *man*, in His own image; male and female created He them. And God said unto them, Be fruitful and multiply and replenish the earth and subdue it. "And God saw everything that He had made; and, behold, it was very good."

Reader, did you ever reflect upon those significant phrases, "male and female," "whose seed is in itself," "be fruitful and multiply and replenish," "after its kind," etc.? They are full of the deepest significance; and they sound the key-note of these "Confidential Talks" with you.

No one knows just how God made the first pair, male and female, of any species of

plant or of animal life; but physiologists have learned the laws and the various details of the method by which, doubtless, He has produced every individual plant and every individual animal since the first pair of each species came from His creative hand. All are the offspring, or "seed," of those first pairs, each species, "after its kind," by a wonderful process of life-transmission, called *reproduction*.

As long ago as when the Latin language was the only store-house for scientific truth, men discovered the fundamental law of reproduction, and formulated it in the sentence, "*omne vivum ex ovo*," which means, *all forms of life are from an egg*. Modern science finds it strictly true that every blade of grass, every flowering plant, every fish, reptile, bird, or beast; every puppy, kitten, calf, or colt; every baby elephant; and every human baby that comes into the world, each and every one, develops from an egg. The myriads of eggs (*ova*) that are required to keep up the population of the world are all produced by organs called ovaries; and

every perfect female, of every species of plant or of animal life, has one or more of those organs for producing ova.

All perfect males, of whatever species, have organs whose office it is to produce a fertilizing, or impregnating, substance, called pollen in vegetables, and semen, in animals. This semen, in uniting with the ova of females, sets up a process of development destined, eventually, to culminate in the production of new beings specifically like the parents.

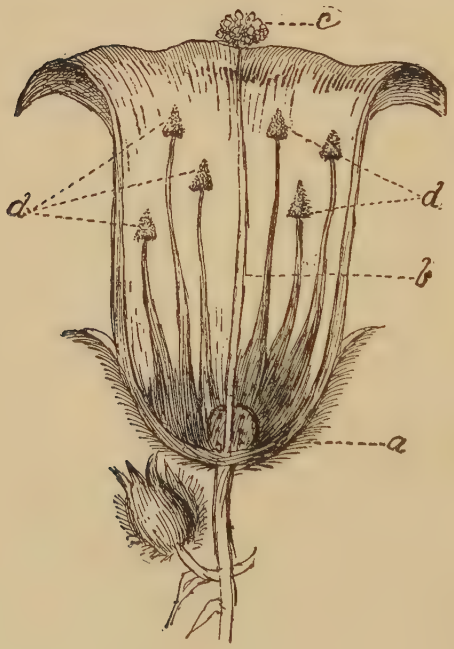
By careful and patient study men have discovered the details of the natural, universal laws and processes which, in Bible phraseology, are expressed by such terms as, "male and female," "whose seed is in itself," "multiply and replenish," "after its kind," etc.

In the following pages I shall briefly indicate some of the methods of reproduction, as exhibited by various forms of life. I shall begin with the vegetable kingdom and trace the methods, in outline, through some of their marvelous modifications up through the various forms of animal life, including man.

CHAPTER II.

The Reproduction of Plants.

NEARLY every one is fond of flowers. What is more beautiful? what more delightful in form, structure, color, or odor than the fragrant blossoms of many plants? Some are exquisite beyond our power to express. And what are these flowers that we admire so much? They are simply *the reproductive apparatus of plants;* they are the ingeniously constructed organs which so successfully, though unconsciously, execute the command that God impressed on all life: "Be fruitful and multiply and replenish the earth." Let us study the matter, carefully and reverently, and see how the vegetable kingdom accomplishes this. Following is a cut representing a blossom so nearly like a *morning glory* that it may pass for one. This flower contains, conspicuously, both sets of


c
d
d
b
a

organs — the male and the female; and clearly illustrates the method of germ formation and fertilization.

The accompanying blossom is represented as cut down through the middle so as to show, in profile, about one half of the contents of the calyx, and expose the arrangement and structure of the essential parts of the reproductive apparatus. You notice attached to the inner side of the bottom of the calyx, a spherical *pod* (a) containing a few small bodies; this pod is the *ovary*, and the little bodies within it are the *ovules*, or seeds. Extending from this ovary toward the brim of the calyx is a tube (b), called the *style;* the style terminates in a spongy expansion (c), the *stigma.* This ovary, with its ovules, together with the style and the stigma, constitute the *female organs* of the plant. It is the office of the ovary to produce and, so long as need be, to protect the ovules. It is the office of the stigma to receive, and of the style to conduct to each ovule in the ovary, a fertilizing substance, called pollen, which is produced and given off by the male organs, called *anthers* (d).

If each of the ovules is perfect, and receives a proper quantity of healthy pollen from the anthers, through the style, then each ovule thus fertilized, if matured and placed in the earth, under proper conditions, will develop into another plant like the parent that produced it. Thus the first plant, through the seed developed within itself, produced several other plants of the same species; the second generation produced a third; and so the multiplication has proceeded from the first morning-glory that God created till the present time; and thus, doubtless, it will continue so long as He ordains that morning-glories shall exist.

Many other plants besides this one that I have described bear blossoms that contain both male and female organs, but this particular arrangement is not found in all. The flowers of many species contain but one set of organs; that is, each blossom is, exclusively, either male or female.

In some cases the different sexes grow close together, on the same branch; in other cases they are found only on separate

branches, while in certain other species they are produced only on separate trees — and they may be growing widely distant from each other. The willow and the poplar are examples of the last sort; and our common Indian corn is an interesting example of the kind that produces on the same stalk, blossoms dissimilar in appearance and distinct in sex. The "tassels" of the corn are clusters of male blossoms, and the "ears," with their husks and protruding threads of silk, constitute the female blossoms, while the kernels are the ovules. The fertilization of corn is brought about through the agency of gravitation, aided by currents of air, which scatter the pollen from the tassels upon the silks. By traveling down each filament of silk the pollen reaches each individual kernel and fertilizes it.

In most cases where the sexes are in different blossoms, and especially when they are on separate bushes or trees, the pollen is conveyed from the male to the female blossoms by bees or other honey-gathering insects. Of course these honey collectors do

not intentionally carry the pollen for purposes of fertilization; the transfer is incidental to their instinctive life, for whenever an insect alights in the cup of a male flower, it inevitably gets dusted with the pollen; and then, when it visits a female blossom and squeezes down into the cup, after honey, some of the pollen is necessarily rubbed off. This pollen, thus transferred, penetrates the stigma and traverses the channel of the style till it reaches the ovules, in the ovaries.

Such is the general plan by which plant life is perpetuated. Each species has its own particular modification of this general method, no two species being exactly alike in size, form, color, or arrangement of the various parts. In some cases the flower is beautiful and complex in structure, and of delightful fragrance; in other cases it is plain, simple, and odorless, while a few plants produce no conspicuously visible flowers. But while they all differ somewhat in the details of fertilizing processes, they all agree in having reproductive organs in some form; and their seeds are produced and fer-

tilized essentially as I have described, and in such abundance that vegetation germinates and grows in profusion all the world over.

To a thoughtful and appreciative mind it appears wonderful in the extreme that all of this rapidly dying vegetation is thus ever renewed and multiplied by reason of having its seed within itself. It is indeed remarkable that plants were designed as male and female, father and mother plants, each having its special organs and functions so marvelously adapted to each other for the purpose of race perpetuation. But, to how few persons has it ever occurred that the beautiful, fragrant blossoms which we so greatly admire, the flowers which we so carefully cultivate and, when in perfect condition, gather for bouquets with which to ornament our rooms, adorn the happy bride, or place so tenderly on the casket of a deceased friend,— to how few has it ever clearly occurred that these exquisite flowers are but the sexual organs of plants, plucked in the stage of their greatest activity — just in the act of reproducing their kind! Yet,

such is the simple fact; and, surely, there is nothing indelicate, immodest, or vulgar about it — nothing offensive or dangerous to a high grade of intelligence or to genuine purity. On the contrary, the function of reproduction is one of the most interesting and important subjects that can engage the attention of mankind. It is only because of stupid ignorance or pitiful degradation that any one is capable of viewing it in any other than a sacred light. Surely *man*, made in the image of God, should regard as pure and holy any method that the Almighty has devised as His plan for perpetuating His creatures on the earth. Let no boy or young man who reads this book regard this subject as common, indelicate, or unclean. Let no one blush while speaking of the matter, except on account of ignorance regarding it, or because of a consciousness of having abused its privileges and duties.

CHAPTER III.

The Multiplication of Oysters and Fishes.

ANIMALS differ from vegetables chiefly in having a nervous system which renders them capable of feeling the contact of other bodies and of recognizing the existence and characteristics of other objects, by means of the special senses, sight, hearing, smelling, and tasting. Mankind can also think and will with reference to surroundings and conduct. By means of special senses, and because of our superior mental power, we are able to observe and understand quite fully and satisfactorily the laws and methods of reproduction as exhibited both by the vegetable and the animal kingdoms.

We find it as true of animals as of plants, that "male and female created He them;" and that each individual form of animal life

is from an egg. It would be easy to suggest other methods for keeping up the population of the world; but the all-wise Creator, "in the beginning," ordained one exclusive plan, and during the untold ages of the past he has employed but that one perfect method; adapting it in its details to the various needs and conveniences of each species of plant and animal. Let us trace the expression of this method, beginning with some of the lower forms and ending with mankind. In so doing we shall behold exhibitions of wisdom and skill even more elaborate and striking than those which are found in the vegetable world.

Among the lower forms of animal life are many species that reproduce their kind on the same plan as that exhibited by the morning-glory; *i. e.*, each individual animal, like each individual blossom, contains both the male and the female apparatus. The oyster, for example, is protected by a heavy shell, and often the shells of many are cemented together and immovably united in a mass. The individuals can neither move their covering

about from place to place, nor can they leave their shells. Under such circumstances, had they been created male or female, the former could not have reached the latter to impregnate the eggs which she might produce. Hence, with the oyster, and with some other low and fixed forms, each individual is hermaphrodite, *i. e.*, has both male and female organs in its body, and impregnates its own ova before expelling them. An oyster's egg, being fertilized while still within the body, is cast off from its hermaphrodite parent, drifts away in the water till it comes in contact with a rock, shell, or other hard substance, to which it adheres and immediately sets about secreting a shell — a garment which is at once its protector and its prison.

Next let us briefly notice the special methods exhibited by fishes. Distinctly "male and female created He them." The females have extensive ovaries, and many species produce an astonishing number of eggs. Single cods have been found to contain from sixteen to twenty million eggs at one time. Not all species of fish produce as

many, but all are exceedingly prolific. In order that a large percentage even of the vast number of eggs produced may become impregnated easily, a curious provision is made. You are all, no doubt, aware that certain species, like the cod, herring, mackerel, move about in immense schools, thousands and even millions of them crowding together so closely that sometimes, in narrow channels and streams, it is difficult for them to move at all. During certain seasons of the year, these schools come from the deep, open sea into the estuaries, bays, and rivers — or upon the "banks" where the water is comparatively shallow, and there "spawn;" — that is, the females deposit their eggs and the males impregnate them. As each female expels from her body the ova she has slowly developed during the year, they are accompanied by, held together, and floated in a slimy, albuminous substance similar to the white of a hen's egg. This substance spreads out in the water in an extensive, thin sheet, thus exposing a large amount of surface, but still holding in

its grasp the scattered millions of ova. To get a clear idea of the manner in which this substance diffuses in the water, break a hen's egg and pour its contents into a dish of water and notice how the white of the egg spreads out in a thin sheet, still holding the yolk in its mucilaginous grasp.

The eggs being thus exposed in the water, the male fishes swim over them and expel upon them a substance resembling that which was discharged by the female; but instead of containing eggs, this male fluid (semen) contains minute organisms called spermatozoa, which coming in contact with the ova, penetrate and impregnate them. Being thus fertilized, the eggs undergo rapid changes and in a few days hatch out lively little fishes, of the same species as their parents. Thus do fishes multiply, "after their kind," in the waters. You notice that in this case the impregnation occurs outside of the body of both parents; and also that the eggs and the young that hatch from them are left without care from the parents; so that fish, like oysters, are born and grow up as orphans.

CHAPTER IV.

The Propagation of Insects and Birds.

A STUDY of the methods exhibited by most insects, is still more interesting. "Male and female created He them," and here also each individual is distinct in sex. The female has ovaries in which she produces ova. The male has organs which produce semen. But the eggs of the female, instead of escaping from the body before fertilization, move from the ovaries into a special sack called the womb. This is so conveniently located that when the male seeks the female and secures proper contact, he can deposit in her womb his fertilizing semen. Each ovum that receives a portion of this semen becomes impregnated thereby, and is thus rendered capable of developing into a creature of the same kind as the parent. (This process, in plants, is generally

called fertilization; in animals, impregnation.) After this impregnation of the ova, the female deposits them in some substance that serves a double purpose,—first, it protects the eggs from destructive agents; second, it furnishes food for the young after they shall hatch out.

You may have noticed that the fly deposits its eggs in dead flesh, on which the young, when hatched, may feed and grow. Some insects deposit their eggs in the earth, and the young on hatching eat the organic matter which, to some extent, is always mixed with the earth. Some bore into bark or leaves to deposit their eggs, and the young feed on the tender parts of the plant in which they find themselves. The father and mother insects do not see their children; for death claims them soon after they have fertilized and deposited the ova. In this respect insects are like plants: the fathers and mothers fade and die soon after the germs are fertilized; and they are also like the oyster and the fish, their offspring are born into orphanage.

Birds conduct the process of reproduction by methods still more elaborate and unique. The female produces eggs, and the male produces semen; but as is the case with insects, the eggs of the birds are impregnated while yet within the body of the female. This physical contact is called copulation; by this act the semen of the male is conveyed into the womb of the female.

The eggs being thus impregnated increase in size, and when large enough they become enveloped in a protecting shell, and one by one are expelled from the body ("laid") into a nest which the parents carefully provide in anticipation of the eggs that are to come. When a sufficient number have thus been deposited in the nest, the female begins the process of incubation; *i. e.*, she sits upon ("hovers") them, thereby imparting the warmth of her body; she also turns them daily till, at last, the various changes which convert the contents of each egg into a chick are completed, and each baby bird, of the same species as its parents, starts upon its individual life. After entering upon its

out-door career, however, a young bird must be guarded, fed, and cared for by the parents for some time before it can care for and protect itself. You must have observed that the food of young birds is only such as the parents bring or lead them to. Among birds, no milk or other form of nourishment is supplied from within the body of the parents.

CHAPTER V.

The Perpetuation of Marsupials and Mammals.

THE grade of animal life next higher than birds is that to which the marsupials belong. Animals of this class have a sack — a kind of a pocket on the outside of the abdomen, in which to carry and protect the young. The members of this class are now larger and more numerous in Australia than on any other continent, and the kangaroo is the largest representative. The only well-known marsupial in America is the opossum. Impregnation of the eggs of these animals occurs within the womb, in the abdomen of the female, as a result of proper contact with the male. But instead of being surrounded by a shell and then deposited in a nest, there to be hatched by incubation, the eggs of the marsupial are "hatched" within the womb:

but while the young are still quite small, imperfect, and feeble, they are expelled from the womb and immediately taken by the mother (who uses her fore paw for the purpose) and placed in the *marsupium* (sack) on her abdomen. In this sack the lips of the little kangaroolets become attached to nipples and cemented to them by a secretion that exudes about the lips; then, by muscular contraction about the nipples of the mother a secretion similar to milk is forced into the tiny bodies, for they are not yet strong enough to draw the nourishment by suction. By this process they increase in size and strength till, by and by, they become loosened from the nipples, somewhat as ripened fruit separates from the parent stem, and climb out of the maternal pocket to see and enjoy the world. They develop somewhat slowly, however, and for some weeks they run to the mother's marsupium for protection, nourishment, and rest. Finally, however, they are weaned, and the mother's "baby basket" becomes shrunken and useless till another family is started and

transferred to it for safe keeping and development.

But the most elaborate and remarkable exhibitions of the various reproductive processes are seen in the class of animals called mammals. The word is derived from the Latin *mamma*, signifying breast or udder, and is applied to all animals that suckle their young—*i.e.*, feed them with milk, which is secreted by glands variously called breasts, dugs, udders, bags, etc. With the mammals as with the marsupials, impregnation of the ova occurs as a result of copulation within the body of the female; but the development of the young within the mother is carried much further than in any case I have heretofore described. Instead of being expelled in the form of an egg, as is the case with insects, fishes, reptiles, and birds, or in the shape of very imperfect, helpless, unconscious little embryo animal forms, as is the case with the marsupials, the eggs of mammals are not only hatched within the womb, but the young creatures thus hatched are retained in the womb for weeks and months,

being constantly nourished and built up with the mother's own blood, which by a wondrous vital connection, is caused to circulate through the offspring till considerable size and strength are acquired; then they are expelled by a process called birth, and are subsequently nursed at the breast till they become sufficiently large and strong to eat such food as their parents do. The length of time required for a sufficient development of the mammalian young within the womb ranges all the way from two or three weeks to a year, or more. The young of the horse are about twelve months within the mother's womb before they are ready to be born. Human babies remain within about nine months before birth.

In this brief description of sex relations and of the methods of reproduction I have simply unfolded, for your contemplation, God's universal plan for multiplying and perpetuating the various forms of life upon the earth. We see that this plan was adopted "in the beginning" to be employed during

all time, and applied to all forms of life, whether they be as low in the scale of being as a pestiferous weed, or as high as man formed in the image of his Maker.

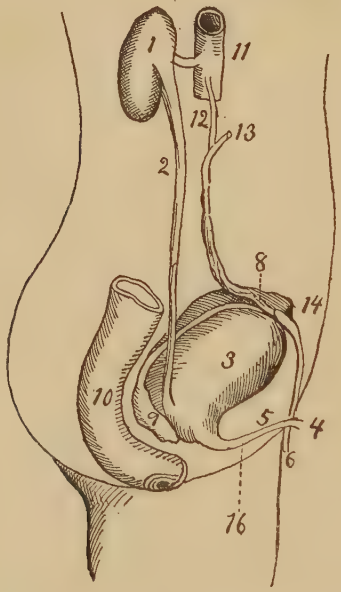
No one can regard this matter in any other than a pure and sacred light when he contemplates the fact that he himself, during the first nine months of his individual life, reposed, unconsciously but safely growing, within the womb of his mother, receiving from her the best of her heart's blood, being built up by the food that she ate and elaborated for him, receiving from her those peculiar influences and impressions which inevitably determined to a large extent, his form, features, temperament, and mental disposition; his physical, mental, and moral character. It ever has been and ever will be true, that "to the pure all things are pure." Nothing that God ordained is to be accounted "common or unclean."

CHAPTER VI.

The Reproductive Organs of Man.

THE ignorance of many young men regarding the structure and functions of the sexual organs, and their relations to other organs of the body, is often quite surprising; sometimes the ideas entertained are decidedly amusing. I have conversed with several adult men who, though intelligent and well informed on many subjects, have shown a lamentable ignorance regarding their own anatomy and the natural use of various parts of the body. It is not at all uncommon for boys who are well up in their "teens" to entertain the belief that the sexual and the urinary organs belong, actually and necessarily, to the same system. I have seen young men who supposed that the bladder is in the scrotum, and that it is a common storage sack for both urine and semen.

Others, while knowing that the semen is secreted by the testicles, and that the testicles are lodged in the scrotum, have sup-



posed that the semen is stored there until it escapes from the body.

Many believe that the kidneys belong to the sexual system, and that derangements of the kidneys and bladder are sexual diseases.

Similar errors are common among adult men. In order to make the anatomy of the parts so plain to those who read this book that they may clearly understand all of the statements that are to follow this chapter, I insert a cut showing the general relations of the various parts of both the urinary and the sexual systems, inside of the abdominal walls. The appearance of the external organs is so familiar that they are not represented.

The outline of the portion of the body shown, from the upper part of the thighs to the upper part of the waist, is sufficient to indicate the relative location of the different organs to be studied. In looking at the cut, imagine the walls of the right side of the abdomen cut away and the intestines, except the rectum, removed, so that we may see the remaining contents of the abdominal cavity in profile, as clearly as we can see, in nature, the scrotum and penis, which are on the outside of the body.

By a careful study of the illustration, it will be seen that the kidney (1) is well up in

the abdominal cavity by the side of the back bone, a little above the small of the back, and also above the level of the navel. Of course, in this profile view, only the right kidney can be shown, the left one being beyond it, on the other side of the spinal column, and at about the same level.

The ureter (2) is a tube leading from the kidney to the bladder. There are, of course, two ureters — one from each kidney.

The bladder (3) is a sack for the storage of the urine, which comes into it through the ureters, from the kidneys. It readily distends, like a rubber sack, as the urine accumulates in it.

Leading from the bladder out through the penis (4) is a canal (5) called the urethra, through which the urine flows when it is discharged from the body.

The kidneys, the ureters, the bladder, and the urethra constitute the *urinary apparatus.*

The *male reproductive apparatus* consists of the following special parts: (A) a pair of glands, called *testicles* (6), which are held in a sack called the *scrotum*, which hangs on

the outside of the body between the thighs and underneath the penis; (B) a pair of tubes, called *vasa deferentia* (8), which convey the semen from the testicles to the storage sacks in the abdomen; and (C) a pair of storage sacks, called *vesiculæ seminales* (9), which are located in the abdominal cavity beneath the bladder, between it and the rectum.

The testicles secrete semen, the *vasa deferentia* convey the semen from the testicles to the *vesiculæ seminales*, where it is stored till disposed of, either by absorption or by emission.

Number 11 represents a section of the great artery of the abdomen, from which the testicles receive their supply of blood, through the spermatic arteries (12).

The spermatic veins (13) return the blood from the testicles to the general circulation. Each spermatic cord (14) — there is one on each side — is made up of a *vas deferens*, a spermatic artery and a spermatic vein. Each *vas deferens* separates from the rest of its cord at the point indicated by figure 8, and

passing backward and downward, in contact with the bladder, pours the semen it conveys into its *vesicula seminalis* (9). At 16 both of the *vesiculæ seminales* discharge their semen into the urethra (5) and from that point outward the channel, which extends to the end of the penis, is used in common both for the exit of the semen and for the discharge of urine.

You see from this study of the organs named, that while the urinary and the sexual organs are closely associated, it is simply as a matter of convenience and economy of structure, not because they are naturally related or mutually dependent. The urethra, it is true, is used in common through a part of its course, by both systems, just as the pharynx is used for the passage both of the air we breathe and the food we eat.

Kidney diseases do not necessarily, nor indeed usually, involve the sexual system; nor do diseases of the reproductive organs usually involve the kidneys any more readily than they do various other parts of the body. Of course an obstruction of the outer portion

of the urethra from whatever cause, would equally interfere with the passage of the products of either system, just as a severe inflammation of the throat, or any obstruction of the pharynx, interferes with both swallowing and breathing.

The penis is, primarily and necessarily, a part of the sexual system; for, in the process of reproduction, the semen is discharged through it and deposited deep in the vagina, where it comes in contact with the ova for the purpose of fertilization.

I have been thus explicit in describing these two systems of organs for several reasons; first, because it is important to understand that there is but little, if any, *necessary* connection between urinary and seminal diseases; second, because when I come to speak of seminal emissions and of the treatment of "seminal weakness" (see chapters IX and X) I want to refer you to the position of the seminal vessels, as related to the other pelvic organs, and to the consequent influence of the bladder and the rectum in their various conditions, on the reproductive

apparatus. Most important influences, both for good and evil, are frequently exercised on the sexual organs by their near and kindly-disposed neighbors, whom we are apt to regard as vulgar, and to treat as if unworthy of our serious attention.

CHAPTER VII.

The Age of Puberty.

A NORMAL child at birth has reproductive organs characteristic of its sex; but they are in a rudimentary stage of development. They should remain imperfect and inactive in the case of a boy till he has reached at least his twelfth year, and it is better if they continue dormant till he is well into his "teens." The reasons for this delay in development on the part of the reproductive sphere are many and important. One prominent reason is that it takes a large amount of vital energy to properly build up the powers of reproduction. In other words, ability to digest and assimilate an abundance of substantial food is essential as a basis for constructing and sustaining the reproductive sphere. Another reason for the delay is that the sexual impulse, when once developed, is clamorous for excitement,

eager for opportunities to exercise itself; it makes a boy impulsive and headstrong. Hence, experience, reason, judgment, power of self-restraint, and conscience are needed to safely control the function. Not before one reaches his twelfth year, or later, is he wise enough and strong enough to take charge of such a restless steed as his body becomes under the influence of active sexuality. Shakespeare, whose knowledge of human nature was so great, says, by the mouth of Iago, "If the balance of our lives had not one scale of *reason* to poise another of *sensuality*, the blood and baseness of our natures would conduct us to most preposterous conclusions; but we have reason to cool our raging motions, our carnal stings, our unbitted lusts." A third reason is that during the early years of life all human beings are entirely unfit, physically, mentally, morally, socially, and financially, for assuming the various and laborious duties of parentage which would inevitably come upon children if they possessed the power to reproduce. Were children competent to beget their kind,

the world would soon be overstocked with their puny offspring — the weaklings of weaklings. Many years are needed during which to secure the education and experience essential to getting on in the world successfully. A quarter of a century at least is required for preparation to perform life's duties properly. There are other reasons why it would be a great misfortune, not only to the individual, but to the world in general, if children were to start out in life with an active and virile reproductive system, but enough have been indicated to serve our purpose.

The effect of the complete development of the reproductive organs upon the other parts and functions of the body is seen not only in man, but in all vertebrate animals inferior to man. Notice the difference between the stallion and the gelding. The former has a heavy mane and tail, a stout, muscular, arched neck, and supple limbs; he exhibits a firm and elastic muscular activity throughout his entire body, with a dignity and pride of bearing that command the attention, respect, and admiration of all beholders. So

great are his strength and enthusiasm, so energetic and dashing is his nature, that it takes something more than a boy or a timid man to control him. But the gelding, in comparison, lacks muscular development and strength ; his neck and limbs are lighter, his mane and tail are thinner, his step is less firm, vigorous, and elastic, and relatively he is spiritless and passive. The difference is due simply to the fact that the stallion has testicles, while the gelding suffered the loss of them when it was young ; and hence has not had their stimulating, invigorating, and sustaining influence during the years of development. The points of difference between the bull and the steer are essentially the same, as also between the ram and the wether. If a young rooster be castrated, it develops no spurs on its legs, no ornamental comb on its head, no brilliant plumage or graceful tail-feathers ; and, what is still more significant, it has neither ambition nor courage ; and inevitably becomes a great, fat, shapeless, awkward, cowardly lubber, as quick to skulk at the sight of a hawk as is the

most delicate and timid pullet in the yard. The rooster that is allowed to develop naturally has strong, sharp spurs, a high, red, showy comb, long, graceful tail-feathers, and a proud, firm step; it also possesses a courage and gallantry which not only prompt him to bravery, but enable him to straighten up at the sight of an enemy and utter a cry of defiance to the intruder, combined with a timely warning to his flock. The fully developed rooster scratches for food, and finding it, calls his dependents to share in the meal. But the rooster that has been castrated (such a victim is called a *capon*) is too lazy to scratch, even for its own food.

Among all birds it is the fully developed male that has the gay plumage; and among the songsters it is the male that gallantly perches near the little home during the nesting season, and pours forth his joy and encouragement by "sweetly singing to his mate," who is hovering the eggs and patiently hatching her brood. Among gregarious animals that are in danger of falling a prey to crouching or dashing enemies, like

the panther or the wolf, which seek their flesh for food, the strongest and most courageous male always leads the herd, and is "at the front" in time of danger. Herds of wild cattle, buffaloes, horses, deer, antelope, etc., are not only led at the front, but guarded on the flanks and in the rear by sturdy and courageous males who, if need be, fight furiously for the general safety. A careful study of the habits of such animals reveals the fact that the females, the young, and the feeble are habitually hemmed in and protected by the lusty and pugnacious males; — a picture of beauty, grace, and innocence framed in oak.

This character-determining influence of sex, so conspicuously and so uniformly exhibited by inferior animals, is even more noticeable and important in mankind. Complete sex development in man necessitates a corresponding development of all the other parts and functions of the body, mind, and soul, for "whether one member suffer, all the members suffer with it." One cannot abuse his nutritive, his muscular, or his nervous system without thereby injuring his

reproductive system; and, conversely, one cannot abuse his reproductive organs without damaging thereby all other parts of his body, and interfering with the best unfolding of his character and capacities throughout the whole range of his being.

Let us notice somewhat in detail the changes which characterize the unfolding of sex in a boy, and his establishment in manhood. Until the sexual organs begin to grow and show signs of activity, the average boy, in structure, tastes, and character, is naturally very much like the average girl of the same age; his body has the same general shape; the shoulders are sloping and of about the same breadth as the hips; the muscles are soft, even to flabbiness, sometimes; the hair on the head is fine and glossy; there is no beard, and the hairs on the general surface of the body are hardly discernible; his voice is thin and lacks volume; if he sings, it is either soprano or alto, for the vocal cords are too short to vibrate in bass tones. His tastes, sports, and ambitions are about the same as those of the girl; unless, as is the case in most civilized coun-

tries, the two are early taught that certain ways of acting are "for girls" and other ways are "for boys." Customs and fashions do much to obscure, and even to change, natural tendencies. But when the sexual organs begin to develop, several changes are immediately noticed. For example;— the boy's body becomes more erect, his shoulders begin to grow broader and more nearly square, his chest expands to make room for his enlarging lungs, his muscles increase and strengthen, the hair on his head becomes coarser, and the fine, almost invisible hairs that cover the entire body, begin to grow longer and take on more color. A profusion of beard develops on the face, and a thick growth of hair appears on the lower part of the belly, just above the penis. This latter development gives name to the region and also to this stage of the boy's development. The region is called pubis (from *pubes*, hair), and the boy is said to have reached the age of puberty, literally the age at which the hair starts conspicuously on the face, about the base of the penis, and under the arms. The larynx also enlarges, push-

ing out the skin and forming what is known as "Adam's apple;" the vocal cords elongate correspondingly and the voice changes from the thin, piping tones of boyhood to the heavy, full, rich tones characteristic of manhood. The soprano voice becomes the deep bass or the ringing tenor; perhaps the change produces the thunder-toned orator; it certainly should produce the silver-voiced lover. And all of this because the testicles develop normally and secrete fertile semen which, by being again reabsorbed into the general system, or by reason of its reflex, stimulating influence over the entire system, enables a youth to stand up like a creature in the image of God, and when he hears the call, "The world wants men; large-hearted, manly men;" he instinctively and cheerfully responds, "Behold; here am I; send me."

To the competent observer, the mental and moral quickenings that occur within a normally developing young man at puberty are quite as striking as the physical changes.

Mental enthusiasm and moral courage should keep pace with muscular strength and general physical vigor. "That is mean!"

bursts spontaneously from the lips of a properly developed young man, whenever he sees an act of cruelty, wrong, or injustice. It is as natural for a manly youth to escort and protect a lady in all places of danger, as it is for the fully developed males in a herd of wild animals to protect the females and their young. Any one who takes advantage of such associations to do or suggest that which shall produce a sense of fear, or provoke a blush of shame, or who in any way attempts to seduce or overcome the one who is in his care, degrades himself below the level of the beasts. Rapes, seductions, and all kindred crimes are committed only by those who are suffering from abnormal development of their manhood; — only from the abusers-of-self and moral suicides may we expect injuries to the weaker sex. The fully and symmetrically developed man is a gentleman, one in whose company womanhood and virtue are perfectly safe; such a man shows his character in all his physical, mental, moral, and social activities.

Sometimes budding, unsettled manhood exhibits itself in eccentric and objectionable

ways. A rapidly developing boy hardly knows what to do with himself; new emotions, ambitions, and impulses come over him, sometimes faster than he can master them; he becomes restive under restraint, resents the efforts of parents and teachers to direct him, refuses to be disciplined, and on slight provocation, runs away from school, or from home. He may have an ambition to become a "cow-boy," or a "Texan ranger," or a "Buffalo Jack," or "The Terror of the Sierras." At least he wants to be independent of all restraint, and is ambitious for adventure and conquest. How he would like to heroically stop the terrified runaway horse that is dashing toward sure destruction with the prettiest, richest girl in the community, and after saving her life, marry her and take charge of her millions! The desires that lead to running away from home, and kindred conduct, are but the effervescence, or the "slopping-over," of a life that is too full of impulse and energy for the amount of controlling good sense that has yet come into it. If friends are wise in furnishing worthy objects on which this energy may be ex-

pended, and if the boy does not actually abuse himself, in some way he will eventually no doubt, "turn out to be quite a man." Perhaps the erratic, headstrong youth will some day enroll his name among the wise and good of the world; if so, we may feel sure that the reproductive organs and powers were of a God-designed character.

During the years of rapid development, every boy should have constantly held up before him, and he should habitually hold up before himself, high ideals and ennobling examples of manhood. He should constantly strive to be an all-around man. Physically, he should seek to attain a good size (and by proper attention to physical culture one may do much to accomplish this); he should secure through wise physical exercise erectness and symmetry of form, with grace and elasticity of carriage. By proper nutrition and by avoiding all dissipating habits, he should secure a clear complexion, luxuriant hair and beard, bright eyes, and regular, enduring, pearly teeth. Through such physical possessions he may easily attain to mental strength,

to a rational confidence, to a contagious, cheerful aggressiveness, and dignity of behavior, to manly courage, to leadership among men, and to trustworthy guardianship over all who need his protection and help.

Shakespeare had in mind such manhood when he put into the mouth of Hamlet the exclamation: "What a piece of work is man! how noble in reason! how infinite in faculties! in form and moving, how express and admirable! in action, how like an angel! in apprehension, how like a god! the beauty of the world! the paragon of animals!"

CHAPTER VIII.

Sex Precocity and Self-Abuse.

IT is of vital importance that every boy clearly understand what particular dangers and difficulties confront him at the threshold of manhood. He should be informed by his parents — or if they do not tell him, he should as early as possible inform himself — concerning all that he is in danger either of doing, or of failing to do, which would in any way interfere with healthful development; for to be a complete man should be the chief aim of every boy.

The first special peril to sexuality that is likely to show itself in a boy is bad heredity; — *i.e.*, an inherited abnormal sensitiveness of the reproductive organs, a tendency to premature activity along sexual lines, a kind of *sexual precocity*. Just as some persons inherit a tendency to consumption, some to dyspepsia, some to biliousness, others to

rheumatism, and others to insanity, so one may inherit a tendency to sexual weakness and defective manhood. Neither an early nor a rapid development of the sexual organs is desirable; because the better the foundation in nutritive power, the more mature the mind, and the better established in right habits of association and living one is before puberty, the more likely is he to avoid the peculiar dangers of which I shall speak in this and in subsequent chapters. Of course one cannot avoid receiving the physical legacy that his parents bequeath to him; but much may be done to hold in check or to helpfully modify inherited tendencies.

One whose natural bent is toward early, excessive, or abnormal sexual development, should lead a life characterized by abstinence and simplicity in all things. He should not use a stimulating diet, *i. e.*, artificially concentrated and highly seasoned food; he should exclude from his diet all rich cakes and pastries, as well as tea, coffee, chocolate, and cocoa; he should use neither tobacco nor alcoholic liquors in any form; for all of

these, if taken during boyhood, over-stimulate and irritate the sexual organs, and render them abnormally feeble and troublesome later in life. The sexually precocious should live much in the open air and sunshine, engaging habitually in moderate exercise; they should early form and carefully maintain habits of industry along lines which are mentally purifying and elevating, and also sufficiently absorbing to prevent much thought about sexual matters. They should seek habitual association with healthful, practical persons, and not with sentimental girls or amorous women. Only by avoiding such influences can one hold his animal nature in check and eventually overcome the evils of inherited sex-precocity and kindred bad sexual tendencies; only thus can one secure a balanced physical development, with the ever-needed power of *self-control.*

The second danger is, that in some way the boy will acquire the habit of *masturbation.* This is an evil into which large numbers are apt to fall. Many become so addicted to the practice, and through it so

weaken their manhood and will power, that eventually they find it impossible to break the habit. By *masturbation*, sometimes called *the solitary vice*, but more commonly *self-abuse*, is meant an artificial excitement of the penis sufficient to produce an erection and lustful desires terminating in a spasm of of the sexual organ which, in those who are sufficiently developed, produces an emission of semen. Many boys begin the practice even before the testicles are sufficiently matured to secrete semen; by artificial means they bring on sexual excitement, with its characteristic sensations, and its severe strain upon the nervous system, months or even years, before they can have seminal emissions. Masturbation is one of the most debasing and debilitating habits that a boy can acquire. It is injurious in some measure to every one who commits it, even for a few times; its serious effects may not appear at once, but if the practice be long continued, it finally results in permanent injury, and perhaps in complete ruin, physical, mental, and moral. If you, my reader, have never

been guilty of this dangerous and degrading practice, be heartily thankful for your escape, and see that you never begin it.

If you have indulged the practice, whether much or little, *quit it at once and forever*, and thus at the earliest possible moment give your vital powers all the chance that now remains to build you up as nearly as is now possible, into a complete manhood.

It should be understood by every one that it is not necessary to use the hand to commit the sin of self-abuse, it may be done by the imagination alone. To *think* about sexual gratification intensely enough to produce sexual excitement or to prolong an excitement originally aroused in some other way, is an abuse of the reproductive organs; and through them an injury to the entire being. The imagination alone is able to produce, and to maintain for a long time, a high degree of sexual excitement. This excitement is accompanied by a severe and exhausting tension of the nervous system. The spinal cord and the brain become irritated under the tension, and the special senses are often seriously injured by it. After awhile the

back, the head, the eyes, and the ears of the abuser-of-self suffer serious discomfort, and in various ways are made to behave badly. Much of the eye-strain and other difficulties of vision of which so much is heard of late, is due to some form of unnatural or excessive sexual excitement. It is quite likely that the reproductive system, and through it all of the bodily organs and functions, suffer as much on account of mental abuse as through abuse by the hand. In other words, *the imagination is allowed to work as much havoc in and through the reproductive sphere as is brought about by mechanical means.* In saying this I do not underrate the great amount of serious damage resulting from mechanical excitement; but I desire to impress indelibly the all-important fact that the power of the mind to produce disease by conjuring up and entertaining sensual desires, is not adequately appreciated.

The greatest danger that threatens our boys, from about the tenth to about the twentieth year, is from self-abuse, or manual and mental sexual excitement, and, unfortunately, during these early years many young

persons form habits of thought and conduct that not only cling to them during life, but make that life a short and a sad one.

It is of little use to discuss here the question as to how this habit is usually acquired, whether through the teaching or example of other boys, the viciousness of ignorant and vile nurses, the irritation caused by accumulation under the fore-skin, or through the sensations experienced from the accidental friction involved in horse-back riding, or any other assignable cause; the *practical fact* is that, however acquired, the practice is a dangerous one, and all boys should be not only kindly instructed and warned, but watched and repeatedly admonished, if need be. They should be impressively taught the fact that the best way to secure perfect development and a healthful condition in the sexual sphere is to avoid all unnecessary handling or irritation of the organs. They should pay as little attention to the sexual organs and their functions as is compatible with cleanliness and comfort; and then entertain no fears regarding the ultimate perfection of their powers. If one secures a

good general development, breadth of shoulders, strength of muscles, graceful carriage, and good powers of physical endurance, together with mental activity and moral courage, he may be sure that the reproductive apparatus is all right; there can be no doubt that it is both doing and receiving its appropriate share in the establishment of manhood.

Though to some of my readers it may seem unnecessarily repetitious, I cannot resist the desire to reiterate here the great truth that a normally unfolding sexual system not only helps healthfully to evolve the other parts of one's being, but right living in all of the physical, mental, and moral lines of one's being helps to direct aright, and finally healthfully to establish, the reproductive system. All parts of the body "work together for good," when they are directed that way; but with equal consistency and faithfulness they also assist each other in bringing about bad conditions, if turned in that direction by an unruly part. Where one sphere persistently leads, the others inevitably follow, though it may be

that they follow reluctantly. The perfection of the whole demands the integrity and harmony of all its parts. There is a deep physiological truth in the declaration: —

> "My strength is as the strength of ten,
> Because my heart is pure."

The one great fact that I desire to impress on the mind of the reader in this chapter is, that *self-abuse*, whether through the agency of impure thought or mechanical excitement of the sexual organs, is a most disastrous evil; and every boy and every man must refrain from it, or take the awful consequences. "Whatsoever a man soweth that shall he also reap." The habitual masturbator sows seeds that must eventually ripen into a harvest of horrible conditions. But the pure in heart and the upright in conduct sow seeds whose fruitage is long life, sound health, and genuine, lasting happiness, not only for himself but for his offspring; and his associates also receive a beneficent influence from his contagious purity.

CHAPTER IX.

Seminal Emissions.

THE broadened shoulders, changed voice, growth of beard, and all the various indications of manhood, referred to in chapter VII, are evidence that the testicles have developed and are producing their appropriate secretion, semen. This semen, as rapidly as it is secreted, is conveyed through the *vasa deferentia* upward over the arch of the pelvis, and then backward into the *vesiculæ seminales*, which, as we have seen, are situated between the bladder and the rectum. The illustration on page 42 shows the location and the anatomical relations of the associated organs. It is evident that the *vesiculæ seminales*, being directly between the bladder and the rectum, must inevitably be pressed upon whenever the bladder and the rectum are distended. This fact has an important bearing on what I shall say further on.

The rapidity with which semen is secreted and conveyed to the *vesiculæ seminales* for storage, varies greatly with different individuals; and it also varies in each individual according to circumstances. Some persons may habitually secrete an ounce in twenty-four hours; others may not produce that amount in a month. So also, one who under certain circumstances secretes an ounce in a day or two, may not under other circumstances secrete that amount in several weeks. The important and practical fact in regard to the matter is that whenever the *vesiculæ seminales* become distended with accumulated semen, nature seeks to relieve them of their load. Her most common way of accomplishing this with the unmarried is by involuntary ejeculations or seminal emissions, which usually occur during sleep, and as a rule, are accompanied by amorous dreams. These emissions are most commonly spoken of by advertising "specialists" as "nocturnal pollutions," "seminal losses," etc. But, whatever they may be called, they are nature's way of securing re-

lief for the over-distended vessels, and such emissions will occur, and ought to occur, as often as the sacks become gorged with the secretion. It is believed by physiologists, and it is probably true, that when semen is produced and accumulated but slowly it is reabsorbed, *i. e.*, taken up by the lymphatics, as fast as it is produced; and, being transformed by the lymphatic glands, is poured back into the blood-vessels, thus avoiding the necessity for seminal emissions. It is evident that if the semen be reabsorbed as fast as it is produced, thereby preventing an overloading of the *vesiculæ seminales*, at least two very agreeable points are gained: First, the general system secures the benefit of the highly nutritious material that is thus returned to the blood; and second, the nervous system is spared the vital expenditure, or shock, which inevitably accompanies an emission. But such a habit of the system is ideal; not one man in a thousand experiences such moderation and economy of sexual physiology. Most civilized men who have reached their twentieth year secrete and

accumulate semen much faster than it can be reabsorbed, and when the vesicles become distended by it, the system relieves itself by an emission.

The one great fact regarding this matter which I desire every reader of this book to understand, and fully accept, is this: Seminal emissions sufficiently frequent to prevent over-distention of the seminal vessels, are nature's best way of treating the condition; and unless the discharges are very frequent, and accompanied by marked physical or mental debility, they are not injurious to the health and do not call for medical treatment; to stop them by means of medicine, were this possible, would result in serious damage to the entire system.

It is true that in many cases seminal emissions are associated with extreme nervous derangement and marked debility, but the simple fact that the two are associated does not prove that the debility is caused by the emissions. The truth is that in any given case the frequent emissions *may* be largely the cause of the debility that accompanies

them, or on the other hand, the emissions may be the *effect* of a debility which is the result largely of other causes; such for example as dyspepsia, over-work, sedentary life, excessive grief, a habit of worrying, etc.

A broad distinction should be made between seminal emissions in moderation and "seminal weakness." The latter condition will be considered in Chapter X. The former only, is to be discussed in this chapter. No doubt it would be better for the individual, and hence for the race, if boys could inherit such conditions and tendencies, and habitually live in such a manner that, on arriving at manhood, semen would not be produced faster than the lymphatics could absorb it; but as I have already indicated, such is not the present experience of men. As the race is now constituted, and as men now live, seminal emissions, in moderation, are natural and inevitable, and the practical question with each man is whether, in his personal experience, they occur oftener than is natural for him. The frequency with which they may safely occur in any given case de-

pends upon several conditions, conspicuous among which are the three following: First, the natural ability of the individual to digest food and make the amount of good blood needed to furnish material for the various demands of the general system, in addition to the quantity of semen that is actually being produced; second, the natural capacity of the sexual apparatus to produce semen; and third, the ability of the nervous system to stand the expenditures of energy which accompany the excitements and efforts incident to emissions. I have known adult men whose physical constitution and habits of life were such that they had habitually from three to four involuntary seminal emissions every week, and yet enjoyed perfect health — *i. e.*, perfect health as the world now estimates that condition. On the other hand I have known men who suffered great lassitude, spinal weakness, and headache for some days after each emission, though these might not occur oftener than at intervals of two or three weeks. No satisfactory rule can be laid down regarding the frequency, compat-

ible with health with which they may occur; but in general it is safe to assert that the ordinary young man who, in the school, on the play-ground, or in the ordinary occupation of life, is able therein to keep up a good average degree of efficiency as compared with his mates, need not worry about his emissions if they do not average more than two each week. They are usually quite irregular, being dependent upon various circumstances. I recall one young man of unusually regular habits, a methodical student, who had emissions regularly every alternate Friday night; but his case was remarkable. As a rule, they may occur no oftener than at intervals of two or three weeks, and then perhaps as frequently as two, or even three, in one night.

Somewhat of lassitude and general depression nearly always follows an emission, but in the case of most persons who enjoy even moderate health, the unpleasant feelings pass off in a few hours, and in some cases occasional emissions really seem to clear up the brain and increase the sensation of bodily

vigor. But doubtless, all things considered, it would be better for most young men if less of nutritive material and energy were to be expended by the sexual system, and directed instead to other spheres of activity. In many cases, in order to have the greatest practical efficiency in life, the muscular system, the brain, and the nerves need more of the support that it is the business of the nutritive system to supply, and it is generally wise for young men to direct their attention and developmental tendencies away from sexuality to other spheres of activity. Undue sexual excitement and expenditures may be prevented, and emissions so frequent and aggravated as to be properly termed "seminal weakness" may be avoided by attention to the following suggestions: —

First, indulge no lustful thoughts. Lascivious suggestions will frequently come unbidden into the mind, but they must not be entertained; crowd them out at once by summoning thoughts that have no sympathy with lust. The antidote for impurity is purity. If amorous desires crowd upon you, sing a soul-

stirring hymn, or read the Sermon on the Mount, or pray for help, or think of your mother's pure love, or take a walk out-of-doors and enjoy the beauties of nature,—do anything laudable that will divert your thoughts from lustful intrusions. Intruders usually leave if they get the "cold shoulder."

Second, use habitually a non-stimulating diet. Let your food consist largely of the various fruits, vegetables, and grains, with milk if agreeable. Meat and eggs if taken freely, in many cases not only make blood and energy in excess, but stimulate and excite the nerves of the sexual system to excessive activity. Pepper, mustard, spices, and all other condiments and rich seasoning should be indulged in sparingly, if at all; for they render the nerves irritable and unreliable and bring about abnormal reflex spasms. The sexual apparatus sympathizes closely with the nutritive organs; the stomach feels irritated and outraged by the various appetizers that are so much employed, and it resents the insult, exhibiting its resentment not only by its own dyspeptic behavior

but also by reflex freaks, some of which result in excessive seminal emissions.

Third, drink no tea, coffee, ale, beer, wine, nor any other stimulating or narcotic beverage, for all of these substances directly and inevitably antagonize the efforts of the body to establish right conditions and habits in the sexual system.

Fourth, use no tobacco of any kind, or in any way, and so far as possible keep out of air that is loaded with tobacco fumes.

Fifth, let moderate and cheerful *physical* labor largely take the place of *brain* work. Students who are mentally fagged, and have frequent seminal emissions would better stay out of school a year and engage in light manual labor, or at least in some out-of-door employment.

Sixth, whatever your occupation, spend as much time as possible in the open air.

Seventh, sleep all you need to ; if possible, go to bed as early as nine o'clock, and get up when you wake up, whether it is at four o'clock in the morning or at nine o'clock. Never allow yourself to tumble and

toss in bed in the morning after once awakening. Suffer no sexual excitement to keep possession of you while in bed; arise if necessary and occupy yourself with something that will crowd out all thoughts of sexual matters. A full bladder during the night is apt to produce an erection and thus substitute sexual desires for sleep. In such cases, of course, the proper thing is to empty the bladder, thus removing the cause of the sexual excitement and the sleeplessness; and probably thus also avoiding a seminal emission. Such sanatory treatment will soon teach your system to get all the sleep it needs while it has a chance, and you will acquire a habit not only of sleeping soundly, but you will awaken at the proper time soothed and refreshed. Read what is said about Sleep and Rest in Chapter XV.

Eighth, bathe often enough to keep the body clean and invigorated, but not so often and thoroughly as many advise; daily cold baths are too much of a tax on vitality for most young men; reaction from them requires too much expenditure of vigor. If a

bath is taken every day, it should usually consist of but a dash of tepid water on the body followed by a brisk rub which should be continued long enough to dry the surface thoroughly. Keep clean, of course; but save your vitality for nature to use in building up weak points.

Ninth, seek habitually, intelligent, cheerful, elevating society; be as often as possible in the company of clear headed, pure hearted, sensible women. Good common sense, not sensuality or sentiment, should be your daily mental food. There are plenty of good women who will be glad of your company if you are honestly striving to be worthy of it. It is your own fault if you habitually associate with the silly and the shallow, or with a class of romantic beings that sometimes, by sufferance, are called "young ladies."

Tenth, and this is also the *first* and the *great* injunction: quit, at once and forever, all your worrying about sexual matters. So far as possible cease thinking about them, except when it is needful to learn some prac-

tical fact or to perform some duty. Be confident, patient, and persevering in right living, as related to all your functions; satisfy your own honest judgment and conscience in all things. "Keep thy heart with all diligence;" and then, my dear friend, you may confidently rejoice in the joys of your ripening youth, and eventually stand forth in the glories of an established manhood.

CHAPTER X.

Spermatorrhœa, or Seminal Weakness.

IN the preceding chapter I stated that seminal emissions are neither a disease nor evidence of disease. There are many pure young men whose temperament, nutritive power, and general physical conditions are such that they inevitably secrete and store semen faster than it can be reabsorbed into the system. In such cases the excess will be discharged involuntarily, and as a rule during sleep. Whenever the accumulation distends the seminal vessels sufficiently to exert an exciting influence on the associated parts, an emission is not only inevitable, but desirable. As the human race is now constituted, seminal emissions must be regarded as natural, and every normal young man who reaches his twentieth birth-day must expect them occasionally. But it is equally

true that large numbers of young men experience an unhealthful amount of sexual excitement and have seminal emissions in excess. In some cases it becomes a habit of the system to use a large percentage of the nutriment supplied in the blood, and also of the nervous energy, in worse than useless sexual activity. Semen is secreted in large quantities, and the nerve centers become accustomed to discharging it on the slightest provocation.

Easily provoked and frequent seminal emissions, if accompanied by prolonged bodily lassitude, mental depression, treacherous memory, bashfulness, and general irritation and uneasiness of mind or body, are evidence of true *seminal weakness, or spermatorrhœa.* Such indications as I have named testify that the general physical powers are being robbed and prostituted by the sexual system; they tell the story of inherited feebleness or of perverted energy and bad habits of mind or body, or of both combined. Real *seminal weakness* is a condition sad to contemplate and terrible to experience. The

malady is characterized by no single or distinct symptom, but it is accompanied by a long train of conditions or symptoms, each particular one of which may in turn become most conspicuous and annoying. It has, however, but few symptoms that may not result from diseased conditions other than those of seminal weakness. For example, dyspepsia and nervous prostration are often accompanied by about the same train of symptoms. Distinct, uncomplicated seminal weakness is less common than is generally supposed, and oftener than is popularly believed, it is a result or symptom of dyspepsia, or of nervous prostration. Practically, in most cases the various conditions called *disease* are intricately mingled and interdependent as to the relations of cause and effect.

The chief causes of seminal weakness are mental and physical self-abuse, such practices as are described in Chapter VIII. But few men suffer from real sexual disease who have not practiced mechanical self-abuse or habitually indulged lustful thoughts and desires.

In true spermatorrhoea, seminal emissions are not only frequent, but they result from slight exciting causes, and are accompanied by very depressing symptoms. The friction of one's clothing, horse-back riding, the sight of an insufficiently or improperly dressed female, a lewd suggestion, an obscene story, or even a lustful thought, may cause an escape of semen; and in serious cases the emissions may occur without even the prelude of an erection of the penis. Indeed, in some aggravated cases an erection becomes impossible, and the semen oozes away slowly, independent of any apparent sexual excitement. Such cases are, fortunately, quite rare.

While seminal weakness sometimes terminates in epilepsy, insanity, or imbecility, it is gratifying to be able to believe that such cases are not as common as many "specialists" would have us believe. The truth in this matter is bad enough, without loading it down with falsehoods and misrepresentation. Advertising "specialists" (and that term, so far as I know them, means *quacks*) deceive

and mislead our young men most outrageously, causing them to believe in most cases that matters are much worse than they actually are. I trust that all whose eyes may fall upon this page will carefully read chapter XIII, in which I describe the methods employed by that class of robbers. It is difficult to avoid extremes in the consideration of such a subject as this, and I would warn you to look well to the qualifying phrases of my statements on all matters where there may be a difference of opinion. While there is a great deal of exaggeration and misrepresentation regarding this subject, it still remains true that there is much real and alarming suffering on account of seminal disorders. It is of the greatest importance that young men become intelligently informed and safely directed in all of these matters. Especially should all who are moving toward the pit which is dug by real seminal weakness be warned and turned about in time for escape.

Only competent physicians can determine, and only honest ones will truthfully tell an anxious seeker after the facts, whether semi-

nal emissions in a given case are excessive and in need of medical attention. Conditions shade into each other all the way from those which are perfectly healthful to those which are fatal. There are many who suffer from an excessive sensitiveness of the nerve centers and consequently from seminal emissions so frequent as to be regarded abnormal and in need of careful treatment; and although they can hardly be termed real seminal weakness, they border closely upon it and need the attention of a competent and honest physician. The frequency of seminal emissions and the severity of their effects and also the horrors of real seminal weakness, may be reduced to the minimum if not actually brought to a normal standard, by careful attention to the following expedients, in addition to the preventive measures recommended in the preceding chapter.

1. Just before retiring, habitually empty the bladder; and if you feel the slightest call for it, the rectum also. You will thereby prevent the pressure upon the seminal sacks which always results from fullness of these

excretory organs. Fullness of the bladder while in a warm bed is almost certain to produce an erection, and an emission is quite apt to follow in all who are particularly sensitive in that portion of the spinal cord which supplies the pelvic region. By reference to the cut on page 42 you will see the relation of the organs, and understand how easy it is to squeeze and irritate the seminal vessels by over-distention of the rectum or the bladder. Hence, one should not only habitually empty the bladder just before he retires, but also if he awakens during the night and discovers any sexual excitement, he should at once arise and urinate.

2. Retire determined and expecting (so far as you can will yourself to do so) that no emissions and no sexual excitement shall occur while you are asleep. Will power and constant expectancy, exercised while awake, greatly influence the actions of the body during the hours of slumber. Many dreams are but the working out of the desires and purposes of the waking moments. This is not true of all dreams, for many are suggested

to the unconscious mind by physical conditions which come on during sleep.

3. Let the bedding be as light as is compatible with comfort. Unnecessarily heavy bedding is a great provoker of the irritation that brings on seminal emissions. It must be remembered, however, that it is possible to have too little covering, and in your efforts to avoid danger in one direction you should be careful not to encounter it in the other.

4. Form the habit of lying on the side while asleep; it makes no difference which side, either the right or the left, as you may find most agreeable or convenient. Those who find difficulty in forming this habit may succeed by fastening about the body on retiring a bandage having an angular block of wood, or a fragment of stone, about the size of a hen's egg fastened in it and resting against the small of the back. Whenever one thus prepared turns unconsciously on his back the points of the block press sufficiently to awaken him, and remind him to turn on his side. A habit of sleeping on the side may thus be established in a short time and

the block may then be abandoned. It will be seen, of course, that the object of sleeping on the side is to avoid the pressure that is exerted on the seminal vessels by the weight of the bedding, together with that of the bladder, the latter becoming increasingly heavy during the night as the urine gradually accumulates. Another reason for sleeping on the side is the fact that an irritable spine becomes heated and weakened and subject to excessive reflex activities, if one habitually sleeps on the back.

5. If, in spite of sleeping on the side, one's spine is very sensitive and becomes hot and irritable while in bed, seeming to aggravate the seminal emissions, a cold, wet towel folded to about six by eight inches and bound over the small of the back, will be found very helpful. A large dry towel bound over the wet one will prevent the bedding from becoming damp.

The preceding suggestions are intended only for those who may need them. Not often will it be found necessary to resort to any special means of treatment. If one

only cheerfully and habitually attends to life's legitimate duties in a manly way, and keeps his mind occupied with other than sexual things, seminal emissions will not occur so often as to demand special attention, nor will they "run into seminal weakness." We need to bear ever in mind the great fact that neither health, happiness, nor heaven are to be secured by direct, immediate seeking, but are the legitimate, inevitable results of a true, manly life. Many physical troubles are purely imaginary, many others quickly disappear if one reforms his habits of living, while comparatively few of them need medication, or even the advice of a physician. In all cases of disease or abnormality, in all cases of suspicion or fear regarding the sexual apparatus, consult confidently and frankly a physician whom you know to be intelligent, honest, and competent. Let all advertising specialists alone. Life, health, and money are too valuable to be squandered, or jeopardized, in quackery.

CHAPTER XI.

Prostitution.

IT is a fact inexpressibly sad to contemplate that many young men, goaded by lustful passion, are successfully tempted to enter upon a life of *prostitution*. Of course they do not call it that, and of course they do not intend to be known publicly as rakes or libertines; indeed, most of them do not intend to have it known by any one except their consorts in sin, that they are in any way tasting of "forbidden fruit." But they persuade themselves (perhaps they have been assured by a "doctor") that they need to provide a "natural way" for disposing of the semen which accumulates so fast, and escapes so persistently and annoyingly by nocturnal emissions. There are plenty of animals in human form who are ready to justify unmarried men in seeking female companions who for money or for other considerations, will

help them to gratify their lust, while calling it but the meeting of "a natural physical necessity." Deluded by such notions of "necessity," many young men coolly and premeditatedly go the way of her whose "steps take hold on hell." Others do not deliberately determine to go that way, but in times of unusual weakness, they are overtempted and fall a prey to the seducer. The apparent temptations, motives, and occasions which lead men astray vary in different cases; but standing out conspicuously, as the primal leading influence in every case, is *lust*, a carnal desire which being habitually entertained in secret, renders the imagination so familiar with the act, so quietly deadens the conscience, and so completely overwhelms the judgment that, eventually, prostitution is not only easy, but *certain*.

The only safe way for a young man to deal with this matter is to learn, early and clearly, the essential facts regarding sexuality, and the dangers that lurk in its by and forbidden paths; then, when the blood is cool and the head is clear, let him, *alone with his*

Maker, decide clearly, emphatically, and irrevocably, what he *will* do, and what he will *not* do in those times of special temptation and weakness which he is so sure to experience. When a blinding storm of sexual desire comes, let him promptly recall, and stand by, the honest decisions of his better judgment; let him, while looking up for help, manfully act according to the pledges that he had made to himself and his God, in the moments when his *best* self was in command.

So erroneous and so satanic has been the teaching of a class of persons who have gained the ears of many young men, that I feel called upon to declare most unqualifiedly and emphatically (what to many may seem unnecessary), that no condition of an unmarried man demands, or even justifies, from a physiological, or from any other standpoint, that he consort sexually with any woman, or that he resort to any measure, "natural" or unnatural, for the gratification of his sexual desires. Complete abstinence from sexual indulgence is not only *safe* for

an unmarried man, it is the *only* safe course for him.

God's law concerning this matter is not only explicitly stated in the Bible, but it is taught in nature, and its wisdom is verified in human experience. All law, human and divine, is clearly and unqualifiedly against sexual indulgence outside of genuine wedlock. It is established, *in the nature of things*, that whoso commits actual adultery gets thereby "a wound and a dishonor," from which he can never recover; it is also equally well established *in the nature of things*, that "whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart."

In view of the dangers of prostitution every young man should early learn, and always remember not only that,

"A word once spoken is ne'er unsaid,"

but that an act, once committed, can never be undone. Though one may repent most bitterly of a bad deed, though he may do all in his power to atone for it, though God's

grace may prevent the worst possible consequences from following the sin, and though, in a sense, the Almighty may heal the wound, yet the deed having been committed, self-reproach and a scar on the moral character must accompany the perpetrator through life. The consciousness of lustful desires unlawfully gratified, makes a gloomy retrospect for any one who is possessed of even a small amount of intellect, heart, and conscience.

High ideals are ever to be fostered, but in the effort to apprehend the *best* ideals not a few have gone beyond reason. On the subject of moral integrity there has been a great deal of loose and illogical thinking, and it is against one particular line of it that I desire to awaken your thought. It is this: the fact that looking on a woman *to lust after her*, is to commit the sin of *adultery*, has led many short-sighted and illogical persons to argue thus with themselves: "One might as well *do* a thing as to *think* it; from a moral standpoint, he might as well actually *commit* adultery as to be so continually *wanting* to." Some who find sexual desires, lustful sug-

gestions, and temptations to licentiousness coming in upon them like an invading host, say to themselves, "The desires will come, I cannot prevent them; in simply feeling the desire I am as guilty, in the sight of God, as if I committed the act, hence I might as well gratify my desires and thus put an end to the conflict." Thousands thus meditate, and not a few act according to such illogical conclusions. Every one who finds himself arguing thus with himself, should halt, and ponder the fact that the *entrance*, simply, of evil suggestions into the mind is not sin; temptations, even, are not necessarily sin; it is the *entertaining* of the evil suggestions, the *yielding* to the temptations, that constitute sin. Though lustful suggestions come in swarms, and come repeatedly, one may not be responsible unless he encourages, and gives them a hearing.

In order to commit adultery in the heart one must voluntarily entertain the desire, and intend to commit the deed when the opportunity offers. Evil thoughts of all sorts may enter the mind of a young man whose char-

acter is not somewhat firmly established, but he is in duty bound to banish the thoughts before they can take the form of temptation. No one is obliged to make the choice between adultery in the heart and adultery in fact. He must choose to commit neither.

An adult man whose character is formed, whose habits are fixed, is culpable if he is habitually tempted by lascivious desires; he should have established habits and principles which give but little chance for temptations to find lodgment. Men of experience ought to be living above the regions of lustful temptations. It may be somewhat excusable for undeveloped minds to be troubled by the intrusions of the lower animal nature, but it is inexcusable in adults. A young man who finds his mind crowded by evil suggestions and temptations may overcome the evil by keeping his mind occupied with pure and elevating thoughts, thus leaving no room for intruders; he has no business to let temptation feel at home with him.

Enthusiastic devotion to any ennobling occupation, and habitual association with pure

people will keep lustful suggestions at such a distance, and so feeble, that the awful slough of prostitution may be avoided. Nearly all evil deeds are born of evil thoughts and desires voluntarily entertained. Let those into whose minds evil things are prone to crawl remember the German's statement of a general principle in all philosophy: "You can neffer get a ting into a ting when dot ting is full of some utter ting." Bad thoughts and purposes will not habitually go where they cannot enter and abide.

There is one other matter that it is well to consider in this connection, the truth, stamped as such by the Divine Teacher, that every male who strays from the path of virtue is as certainly degraded thereby, and in the sight of God is as certain of condemnation, as is his female consort in sin; and a just human judgment will stamp the word prostitute on the one as surely as on the other. Every young man consults not only his own best interests, but the highest good of the world in general, if he always and everywhere demands of himself the same pur-

ity that he desires in his mother, his sister, and his wife. To require less than this of one's self is ignoble in the extreme. Every intelligent and noble youth will "flee fornication" with all the energy and promptitude that he would flee the "horrible pit and miry clay" of hell itself.

CHAPTER XII.

Venereal Diseases.

THE almost inevitable consequence of prostitution in each individual case, sooner or later, is venereal disease, in one or more of its various forms. By prostitution I mean not only promiscuous and frequent sexual intercourse, but any sexual indulgence outside of wedlock. It is true that some men who have what experienced rakes call "good luck," escape these diseases for some time; but before the end comes, a majority of those who stray from the paths of virtue contract some form of disease incident to illicit sexual intercourse. For centuries strenuous efforts have been made to check the ravages of venereal poisons. Various devices have been tried in the effort to render prostitution physically safe; but all measures, medical, mechanical, and legal, have signally failed. Wherever there is prostitution, general or

protracted, there venereal diseases are sure to appear and propagate. Because of their peculiarly tenacious and contagious character they have spread so insidiously and extensively that at the present time it is estimated by Dr. Hammond that, "not less than one third of the population of civilized countries is subject to some one or more of the manifestations they produce, either primary disease, constitutional syphilitic affections, or others which have been transmitted to them by hereditary influences."

Recent discoveries seem to render it probable that all clearly defined venereal diseases are due to *bacteria* or *microbes*, somewhat similar in nature to those which produce consumption, cancer, etc., and that they develop and multiply rapidly whenever deposited in favorable soil. The conditions produced by promiscuous sexual intercourse furnish the best possible soil for their propagation.

So many persons of tarnished virtue, both male and female, are so frequently suffering from some form of venereal disease that general prostitution is certain to spread and per-

petuate the venereal virus. The chief forms of disease which follow promiscuous sexual association are gonorrhœa, venereal ulcers, and syphilis. The first of these is popularly termed clap ; venereal ulcers are often called chancroids, and syphilis is not infrequently known as the pox.

GONORRHŒA.

In the male, this malady first affects the mucous membrane of the urethra ; as the disease progresses however it may extend inward along the mucous surface till it reaches the *vasa deferentia*, and even the testicles ; or it may pass through the prostate gland to the bladder, and possibly on up to the kidneys. If the poison be deposited on any mucous membrane it is likely to set up its peculiar inflammation at that point, and this may spread over the membrane indefinitely. If the virus gets into the eyes, it produces the most offensive and obstinate form of ophthalmia, often resulting in the destruction of the eyesight. The most common history of a case of gonorrhœa under ordinary treatment,

is about as follows: Somewhere from two days to two weeks (generally about the eighth day) after an exposure, the victim experiences a slight itching, prickling, or stinging sensation at the end of the penis, and perhaps also along the track of the urethra, and this is soon followed by a burning sensation in the urethra, on passing water. The symptoms increase in severity for about ten days, by which time the penis has become highly swollen, and voiding the urine is little short of torture. Thick mucus, mingled with yellow pus, now oozes from the urethra and the painful symptoms begin to subside. At the end of about three weeks life begins to be tolerable again, and somewhere from one to three months after the exposure the unfortunate usually feels about well again. During all of these weeks, however, the sufferer esteems himself to be a poor specimen of man, physically he is nearly or quite out of condition for work, and mentally he is anything but steady and efficient, his mind is filled with regrets as to the past, fears as to the future, and general loathing of himself

on account of his weakness. Dread that his friends may learn of his condition, worries him constantly, and on the whole, his mental sufferings are more intolerable than his local pains and general physical discomfort. Of course I speak of a young man of some character and some self-respect; for there are in the world vile, sin-hardened fellows who are quite indifferent to the opinions of others and almost equally indifferent to their own physical condition. I do not refer to such specimens of degenerate humanity. The vast majority of those who have the experiences that I have described, feel fully determined, during the progress of the disease, and at the immediate close of it, never to expose themselves to such a condition again. They have been very penitent during these sufferings, and they will be very virtuous thereafter. Fortunate are those who can keep their good resolutions. I have depicted only an average case; some do not suffer so long nor so severely as I have indicated, while others during the active stage of the gonorrhœa, not only suffer more physical and

mental distress than I have described, but instead of being cured, find the disease determined to run into a chronic condition known as *gleet.*

This condition is characterized by subacute, chronic inflammation of the urethra and continued oozing of an unpleasant secretion from the penis. It may result in chronic inflammation of the prostatic region, of the bladder, of the kidneys, or even of the membranes lining the joints and the heart, — a condition known as gonorrhœal rheumatism. Stricture of the urethra, that is, a narrowing and obstructing of the canal, may necessitate a severe surgical operation. One who has had gonorrhœa is never again as healthy, as self-respecting, and as confident of himself as he was before. Though he may seem to be fully restored to health, various unpleasant symptoms and conditions may appear later in life. Urinary troubles, so common in old age, are often seriously aggravated, if not actually caused, by earlier gonorrhœal troubles. Many old men in their declining years of weakness and of

pain, are daily reminded by their sufferings of the early days when, by yielding to sexual temptation, they brought upon themselves conditions which, in subacute and obscured forms, returned later to haunt and to taunt them. A few who have had personal experience with gonorrhœa, assert that "it is no more troublesome or dangerous than a hard cold." But aged men of experience and observation rarely talk that way. As one approaches the confines of earthly life, he is quite likely to meet the echoes of his early years coming out to meet him and to remind him of the sins of his youth. As repeated "colds" usually result in chronic catarrh and often eventuate in consumption, so repeated or severe gonorrhœas usually result in chronic suffering, and often bring on premature death. Every young man should constantly remind himself that the hands of Virtue are filled with rewards for those who steadily follow her, while under the garments of Vice are concealed most cruel weapons, and in her shadow walk the numerous demons of disease and disgrace.

VENEREAL ULCERS.

Obstinate sores, called *chancroids*, or *venereal ulcers*, result from illicit sexual intercourse. They are doubtless due to specific microbes which are very tenacious of life. Usually within a week after exposure to this disease the sores appear, and begin to eat their way through the surrounding tissues. Sometimes the penis is nearly eaten away before the destruction can be arrested. The rodent nature of this malady is quite like that of cancers, and its cure frequently as difficult as is that of some species of cancer. While the chancroid virus *may* be transplanted by accident upon the tissues of an innocent person, the only story that physicians are likely to believe is the confession of the patient that the disease was contracted by illicit indulgence. Venereal ulcers are the Almighty's "registered stamp" for the act of adultery.

SYPHILIS.

Hundreds of volumes have been written on this subject, and doubtless thousands more

are to follow. Syphilis is the most insidious and horrible of all known diseases. It baffles the skill of the medical profession, in spite of the most strenuous efforts to determine its nature and find a remedy for it. Instead of being easily destroyed, it is gradually spreading throughout the world, stealthily tainting the blood and undermining the vitality of the human race. No other well recognized disease is so persistent and treacherous. Once introduced into the system, either by contagion or by hereditary transmission, the victim can never feel sure that he is fully rid of its poison; but instead, he must ever live in the fear that the disease may re-appear at any moment in some aggravated form or new complication. No one knows just when or where this scourge first originated, but the fact is established that it is everywhere an accompaniment of promiscuous sexual intercourse, and is transmitted from generation to generation by the army of male and female prostitutes, which the world is constantly recruiting. Without doubt, in spite of all

medical efforts, it will continue to curse the world as long as prostitution shall continue.

The disease is at first a local affection, but it does not manifest itself for some days or weeks after exposure. The poison after coming in contact with the body seems to be absorbed and to remain dormant for a time, or rather, it seems to pass through a period of incubation which requires from twenty to seventy days. The first indication of the presence of the poison is a hard pimple on the part to which the virus was first applied; this pimple soon becomes an open sore and begins to enlarge its borders ; it is now called a *chancre.* This is the first stage, or *primary syphilis.* The poison developed by the chancre is gradually taken up by the neighboring lymphatics and is carried throughout the system. In a few weeks (the time ranges all the way from twelve days to four or five months, the average being about forty-five days), the victim experiences feverish symptoms, which sometimes are quite severe. This is evidence that the poison has made a general run of the system, and that the case

is now entering upon its second stage, called *secondary syphilis*, which is characterized by eruptions, or blotches on the skin and mucous membrane, by painful swelling of the testicles, by marked nervous disturbances, and by general functional derangement. This stage usually continues a year or more. Finally the third stage, called *tertiary syphilis*, comes on, in which every organ and tissue of the body may be perceptibly involved, and the general health is "broken down;" chronic skin diseases, open ulcers, loss of hair, rheumatic pains, neuralgic twinges, aching bones, if not indeed decaying bones; — all join in telling the story of this king of horrible diseases. All of the conditions that I have named, and many more equally distressing, may unite, like demons from hell, in mocking and torturing the victim. In many cases partial or complete paralysis comes on, the intellect grows more and more feeble, and frequently the horrors of epilepsy, mania, idiocy, the public asylum, and a lingering death close the record of this life, and transfer another soul's history to its opening chapter

in the next world. What a *body* for loving friends to place in a beautiful casket and consign to the tomb with Christian ceremony! What a *soul* to stand before the judgment seat!

But if the sufferings resulting from syphilis could be limited to the guilty ones, the case would not be so bad as it really is. A syphilitic person is a source of danger to his family, and to the community. One who has a syphilitic sore on the lip or in the throat may transfer the poison to an innocent child that he is permitted to kiss—particularly if the child has on its face an abraided surface on which the poison may lodge. Wives, children, nurses, doctors, undertakers, and others in attendance upon those who were suffering from syphilis, in instances not a few, have been inoculated with the fearful virus. And, worse still, while one in whom the syphilitic poison has found lodgment may not after a lapse of time exhibit any symptoms of it, yet during those later years, as a parent, may transmit the horrible taint to a family of children; thus bringing into the

world boys and girls with stunted and feeble constitutions. Most of such unfortunates die young, still many of them reach adult years, and some attain a fair old age; but as a rule during life, whether long or short, they are obliged to contend with physical and mental defects so serious as to make life a burden and failure instead of a joyful success.

There seems to be scarcely any limit to the insidious, permeating, malignant power of syphilis. It is to be avoided with more care than you exercise in order to escape any other contagious disease. Death is preferable to its horrors. Many of the thousands of suicides that are reported annually in our country are induced by this curse.

As I have indicated on preceding pages, the organs and functions of reproduction are the most delicate, influential, and sacred of all our powers; and the all-wise Creator has expressed to us his valuation of them by inflicting on man, as a penalty for abusing them, the most terrible of maladies, and the most poignant of sufferings that are con-

sequent upon any physical sin known to the race. Every physician who has had experience with the various diseases that result from prostitution, will confirm the statements and emphasize the advice of Solomon as given in the fifth and seventh chapters of Proverbs. It would be a good habit for every young man who is tempted to go in the way of her "whose steps take hold on hell," to turn frequently to those passages, and read and ponder them till carnal desires flee in confusion to their home in the pit.

CHAPTER XIII.

Quackery and Its Victims.

MOST young men after arriving at puberty are more anxious about the condition and powers of their reproductive system than about any other part of the body. They would rather lose the use of any other organ, or set of organs, not absolutely essential to life itself, than lose the use of the sexual apparatus. This is natural, for as we have seen, the integrity of the reproductive system is essential to *complete manhood.* Ignorance regarding the true nature and the normal action of the sexual organs intensifies, sometimes even to the verge of insanity, the anxiety felt for the health and vigor of this department of physical life, and leads many a youth into serious difficulties.

But very few young men reach the age of twenty years without suffering on account of imaginary diseases, or from fears of defect-

ive development, or because of suspicious behavior on the part of their reproductive organs; and, as a rule, they feel so restrained by feelings of delicacy, or on account of vague fears, that they do not consult their best friends about the troubles. But they must consult some one, they cannot carry the load alone. Nearly every newspaper that comes under their eyes displays attractive advertisements of "specialists" in this line. Numberless "experienced physicians," "returned missionaries," "societies," "institutes," etc., are constantly parading before the eyes of a gullible public, their startling and alarming announcements, accompanied by assurances of ability to "cure speedily, safely, permanently, and confidentially all ills of a private and delicate nature." Their announcements make deep impressions on the minds of nearly all who read them. Naturally, but unfortunately for the victims and for the world in general, they annually bring into the advertisers hands thousands upon thousands of deluded patients. The quacks who profess

to "cure all diseases of a private nature," and to "restore lost manhood," act in accordance with the doctrine (which is the first law in quackery) that "a 'sucker' is born every minute." Most young men are ignorant of the facts not only regarding themselves and their actual needs, but also regarding the real character and intentions of the advertisers who seek to get their attention and confidence. The advertisements are read over and over again by our youth, and most of them finally come to feel that their physical well-being, and mental integrity, if not indeed their final salvation, depend upon heeding the offers which are so generously (?) published. The average young man says to himself, "To whom else dare I go? This doctor (or 'institute,' or 'society,' or 'returned missionary,' as the case may be) *promises* a safe, speedy, and permanent cure." He "has had unusual opportunities for study and practice;" he "has enjoyed the privileges of European hospitals;" he "has had twenty years of extensive and successful private practice;"

and he "guarantees to restore lost manhood, purify poisoned blood, renew exhausted brain and nerves, strengthen feeble memories;" *etc.*, *etc.* It requires but a few readings of such positive assurances to convince most that these are the honest statements of heaven-ordained agents for curing all "private diseases."

The kindly face of the (supposed) elderly and good old *doctor* often adorns the advertisement; or, instead, an open book signifying *wisdom*, or a torch, indicating *light*, may be used to attract attention; or if the real doctor in the case thinks he is unusually good-looking and attractive, he may display a picture of himself in connection therewith. A common attraction, at present, is *a pair of faces*, one representing a cadaverous, discouraged looking man, and the other representing the same person (?) "restored" to the plumpness and joy of health. The youth who stops to examine such a trap a few times will soon be caught in it. He easily comes to believe that *of course* the doctor can "cure all diseases of a private

nature" and "restore lost manhood." The fact that he *can* is demonstrated (?) here in the pictures accompanying. This thin, sickly fellow shows how he looked "*before* treatment;" and this other bright, healthy face, how he looked "*after* treatment." The pictures and printed assurances convince multitudes of the unsophisticated. It is, probably, not an exaggeration to assert that at least a hundred thousand paying victims in this country alone have their names on the books of such "specialists," and are pouring in their money by the hundreds of thousands of dollars annually for medical treatment at the hands of *professional sharks*.

In all of our large cities there are also "Museums of Anatomy," represented as moral and benevolent exhibitions. They are, "*for men only*," and admission is free, or if an admission fee is charged, it is a very small one. Attractive displays in the front windows catch the eye and induce men to enter. Thousands upon thousands of men, young and old, visit them annually. They contain much that is interesting and instruct-

ive; indeed, they display much that is artistic and admirable. All that I have visited are arranged on the same general plan, and are conducted for the same ultimate purpose. As a rule, among the first and most conspicuous objects to be seen on entering the museum is an artistic figure, in wax, representing a beautiful nude female, asleep on a silken couch. This exhibition is intended to arouse the passions and excite active sexual desire; and the visitors are exceedingly rare who are not thus excited by it. Sexual desire being thus aroused, the visitor moves on, viewing various interesting anatomical objects, nearly all of which are calculated to arouse his emotions and confuse his judgment. Soon he is confronted with a harrowing scene of some kind, perhaps a collection of "Instruments of Torture Used by the Inquisitors in the Middle Ages." The horrors of the Inquisition are so vividly impressed upon the mind of the visitor that he becomes intensely emotional; a sort of feeling of sympathy for all sufferers, and an emotion of gratitude to the institution that exposes such barbarity,

takes possession of the beholder. While thus stirred he moves on to the inspection of skillfully prepared, but exaggerated, representations of "the horrible effects of seminal weakness," "the results of self-abuse," "the consequences of sexual excess," etc., etc.

The conditions and final results of all forms of venereal disease are most realistically exhibited: many illustrations of skin disease, presumably, if not actually, the result of syphilis are in view in all their hideousness, and the visitor sometimes becomes so alarmed and not infrequently so overcome with fear, that his past errors, suspicions and obscure experiences crowd upon his mind in confusion, and give rise to deep anxiety. Very susceptible persons become so frightened that even the remembrance of a pimple on the nose, though it disappeared a long time ago, or of a pain once felt in the testicles or the groin, makes them exceedingly anxious about themselves. Most visitors, in looking at this display of diseased conditions are made to feel that they are serious sufferers on account of early errors, and that

they need medical attention at once in order to avoid these horrible experiences so clearly depicted. Each one, as he turns to leave the museum feels sickened and depressed; if his past life furnishes a substantial basis for fear he is quite likely to be almost in a state of despair. As he passes from the room, thus thoroughly disturbed, a little book is given to him, which bit of printed matter informs him that "The Celebrated Dr.——" (whose office is close at hand, probably on the floor above) is a "Renowned Specialist in All Private Diseases;" he "Cures Where All Others Fail!" "Consultation Free!" What an opportunity! What a kind Providence! The privileges of the museum have cost nothing, or at most only a *dime;* the little book has cost nothing; and it costs nothing to consult the "Celebrated Specialist" who, if one is to believe the declarations of the little book, knows more about "Private Diseases" than any other living mortal. Our frightened youth goes to see the "Celebrated Specialist." The fly is now in the spider's web. This costly museum, kept open at such

great expense, is for the special purpose of leading the fly into the web, and it is *remarkably efficient.* Of course the young man feels that he is not in a normal condition, and that he needs medical attention. The said "Specialist" assures him that the "seeds of disease" are in his system, and that he most certainly does need judicious medical treatment. Quite likely he "is lacking to some extent in sexual development," and he "must have skillful and somewhat protracted treatment, or in time his case will become *very* serious, if not fatal." But if he will put himself in the hands of this "Celebrated Specialist," and will "stand by the treatment" till it can do its work, he may "*become a healthy, strong, fully developed man.*"

This assurance is wonderfully cheering to the youth who so recently was on the threshold of despair, and he is ready to go deep down into his pockets for the sake of being "built up into a complete manhood." He finds, on inquiry about the charges, that they are unexpectedly high. But then, the "Celebrated Specialist" has "spent years, and

thousands of dollars in preparation for this delicate and difficult work," and of course he cannot afford to sell his skill as cheaply as the "common doctor."

The result of the "free consultation" is generally that the victim enters upon a course of treatment which is to continue several months, at a certain price per month in advance. This fee is variable as to amount, for the "specialist" is an expert in "sizing up" the ability and willingness of a man to pay fees for a series of months, and he makes it in each case only so much as he thinks the victim will stand. Thus the "suckers" are caught, one after another, till the annual aggregate, it is safe to assert, reaches many thousands.

That some of these quacks can treat many diseases as successfully as other physcians there can be no doubt, but that they can treat "private diseases" more successfully than educated physicians treat them is not true. As a rule quacks exaggerate and misrepresent the gravity of the cases that fall into their nets, and as a rule they also charge

more than regular family practitioners do. Besides, usually these quacks are immoral men, and their influence on their patients is demoralizing. If they would limit their practice to the treatment of venereal diseases, and make their charges for such work exorbitant even, no one would feel like finding fault; for the treatment of those diseases is not only a disagreeable business, but it is in some degree dangerous to the physician and through him to his other patients. There is also another reason why we need not mourn because one who is suffering from venereal disease is charged a heavy fee for treatment; the more of his money the doctor can get, the less the libertine will have to spend for the gratification of his lust. Quackery is as honest and as respectable as prostitution. But unfortunately, the efforts of quacks are not limited to those who are suffering from the result of adulterous living. They make a strong point of "lost manhood," "nerve exhaustion," and other conditions more or less imaginary, and practically they frighten young people into depressing mental states

and rob them of their money by professedly giving them treatment for that which, as a matter of fact, requires no medical attention.

Now, what is the truth regarding the *needs* of young men in order that they may secure and retain complete physical manhood?

It is safe to assert that of every one thousand boys who grow up to years of maturity, at least nine hundred and ninety-nine would naturally and inevitably develop a normal physical manhood if they would simply behave themselves and cheerfully attend to their regular daily duties. There is no special route, no "royal road," to sexual development and reproductive power. The kind of living that is best for one's stomach, muscles, nerves, and brain, is best also for one's reproductive system. If a boy habitually attends to life's varied duties in a manly way, his inherent vitality will bring his reproductive system into normal condition; and it will do it

> "As effortless as woodland nooks
> Send violets up, and paint them blue."

No doctoring, no artificial treatment, no special attention is needed by those who behave themselves. Only those who abuse themselves in some way need to worry about their sexual organs; only such need to seek professional advice.

But in case one has in any way abused himself, and fears that he is suffering serious consequences, probably the worst thing that he can do is to consult one who advertises that he can cure sufferers from the "indiscretions of youth," "restore lost manhood," supply "nerve food," etc. Possibly there are skillful and honest men among these advertisers, but I have yet to learn of one, and I have taken great pains to search out the methods and career of many. As a class they are *quacks* and *mountebanks.* They have neither social nor professional standing among respectable physicians. Some of them are not even graduates in medicine, and many are from cheap, superficial institutions unworthy of the name of *college.* One very thrifty and popular quack that I know, was "educated" as a horse doctor; failing

in that business, he began to practice on his kind, and soon had a large business among the "victims of early indiscretions," "lost manhood," etc. It is a great calamity for any young man to fall into the hands of such a fellow.

The wise course for every one who fears that he is suffering from any form of sex imperfection or derangement, is to consult frankly and confidently, the best educated and most honorable physician at hand, the trusted family physician, if he is within your reach. No one else is so apt to know all your physical conditions and tendencies as the doctor who has cared for your father's family during the years of your boyhood; no other physician is likely to feel the unselfish interest in you that the trusted physician and friend of your parents would feel; no one else is so likely to treat you honestly, successfully, and reasonably in such matters. Now, if ever, you need not only a physician, but a combination of honest physician and friend.

The majority of cases of suspected sexual derangement are simply imaginary, the result of ignorance and anxious fear, and the one who suspects such difficulty needs only instruction, advice, and encouragement, not medication. The trustworthy physician will tell you that seminal emissions, if not too frequent, are entirely natural, and that therefore they do not call for medical treatment. He will assure you that the average young man need not feel any anxiety if his emissions are as frequent as from two to four each month, and that you need not fear your sexual power is lacking if you do *not* have emissions on the average oftener than once or twice a month. The activity of the sexual organs varies greatly; their behavior depends upon physical temperament, associations, social habits, diet, dress, season of the year, and many other influencing circumstances.

In Chapter IX, I have given all the directions that need to be followed in order to secure the best possible condition and

habit of the reproductive system. Above all things, my young friend, avoid quacks and quack remedies; *i. e.*, avoid all parties who in any way advertise to cure the various derangements of the sexual organs; and also distrust the remedies advertised as specifics for such difficulties. Honest, competent, and trustworthy physicians do not need to advertise their business; it speaks for itself, and "specific remedies" are almost invariably, if not always, rank humbugs. Every case of illness is to some extent peculiar to itself, and needs treatment accordingly.

The question that naturally arises in the minds of those who for the first time read the statements I have made is this: "How dare these quacks deceive and defraud as is here claimed?" The answer is not far away; it is because they know there is no danger of being prosecuted, or exposed, by their outraged victims. Quacks well know what anxieties and fears trouble young men, they know also that such sufferers will pay roundly for anything that promises relief from their anxiety. It is equally well understood by

every quack in this line of business that however grossly young men may be deceived and wronged, however deeply their pockets may be penetrated, not one of them will seek legal or public redress, because to do so would advertise the fact that he has been suffering from some form, imaginary or otherwise, of sexual disease or defect. No man, young or old, will thus expose himself to the public; he would rather double the amount charged by the quacks if necessary, to keep the fact from the public. As a rule he will not tell even his best friend about it. Every quack in this field of money-getting knows that the nature of his business renders him safe from exposure, even though the frauds and robberies he perpetrates be most outrageous. This safety from exposure explains the fact that with smooth, lying tongue and artful misrepresentation, hundreds in the United States are constantly engaged in the organized and successful business of frightening and then fleecing the hundreds of thousands of young men who annually reach the age of puberty.

CHAPTER XIV.

The Bladder and the Rectum.

THOUGH the chief object in these "Confidential Talks" is to discuss the more important matters connected with the reproductive sphere, I feel that it is almost equally important that I speak of one other function of the body — a function that by many is regarded as vulgar and offensive; and is, therefore, sadly neglected. This function needs to be intelligently understood and properly managed, if one is to avoid certain very common and distressing diseases. The healthful excretion of waste and poisonous material from the body is as essential to successful living as is the introduction of food. There can be no satisfactory nutrition without perfect excretion. This general fact, together with the further fact that the chief excretory organs and the organs of reproduction are intimate neighbors, makes the

subject one of decided importance to us all.

You have noticed that the parts of the sexual system that are within the pelvic cavity are closely associated in their anatomical relations with the bladder and the rectum. You know that the bladder is a sack for the temporary storage of the urine that is being constantly secreted by the kidneys, and that the rectum is the pouch where the waste portions of our food, and other excretory products, await our convenience for departure from the body. The bladder, the rectum, and the seminal vessels lie in as close contact as is possible for three distinct organs to do. The health and habits of each one of these through nervous sympathy exert a corresponding influence on the others, so that perfect development and healthful activity of the sexual organs absolutely demand healthful conditions and activities of the bladder and rectum.

Fortunately, while a proper care is imperative, it is not difficult for those who are intelligently disposed to take care of themselves. Notice carefully the office of each and you

will feel the importance of giving them full opportunity to do their work properly. I stated that the bladder is for storing, temporarily, the urine which is being constantly secreted from the blood by the kidneys. When the bladder becomes moderately distended by accumulated urine, a sensation is felt which prompts one to seek a convenient opportunity for its discharge. This physical desire may be resisted for a long time, during which the bladder may become enormously stretched and the neighboring organs, the *vasa deferentia*, the *vesiculæ seminales*, and the *rectum*, may be not only crowded but through nerve sympathy, seriously disturbed in various ways.

The reflex effects of this unnatural retention of urine are also seen in other parts of the body. The habitual holding of this fluid eventually leads to serious and complicated disorders. Every one, therefore, should form a habit of heeding promptly all natural demands for evacuation of the bladder, and thereby avoid not only temporary discomfort but painful chronic ailments. Ex-

cept during the night when one is quiet in bed, not more than six hours as a rule should elapse between the acts of urination, and many persons cannot safely or comfortably retain the urine so long as that. The amount of urine secreted daily varies greatly with the season of the year, the diet, occupation, and mental states. As a rule the quantity is much greater and the color is clearer during cold weather, or when one is exposed to cold and dampness. Profuse perspiration diminishes the amount of water to be drawn off from the blood by the kidneys through the bladder, and a checking of the perspiration increases the necessity for an increased production of urine. If urine remains too long in the bladder a process of decomposition is set up which may irritate and inflame not only the bladder but also the kidneys and all contiguous organs, and ultimately poison the entire body. To "hold the water" longer than is comfortable is to irritate and poison the system.

The bladder that is habitually allowed to become too greatly distended is apt to suffer

partial or perhaps complete paralysis of its muscular fibers, and thus to lose its power to expel the urine; and when paralysis occurs the urine must be drawn off artificially or else be allowed to trickle away constantly, both of which processes are great calamities.

The *rectum* is the lower eight or nine inches of the intestinal canal. It receives from the upper portions of the intestines and expels from the body the unused portions of the material that was taken in for food, together with certain poisonous excretions that are poured into the intestinal canal at different points. This poisonous matter should not be suffered to remain long in the rectum, because its walls will re-absorb the liquid portions and pour it back into the blood-vessels, through which it will circulate over the body irritating the nerves, disordering the nutritive processes, roughening the skin, overworking the kidneys, and fouling the breath; for the kidneys, lungs, and skin undertake to excrete, vicariously, what the bowels do not readily discharge. A hint from the rectum that it has received material for dis-

charge should prompt a favorable response at once. If one voluntarily and habitually resists the desire for evacuation, the nerves by and by cease to report the condition, matter accumulates, poisons are absorbed, costiveness or constipation becomes habitual, and piles, fissures, ulcerations, and kindred ailments follow. Probably not all of the diseases that I have named, and perhaps not any of them, will appear immediately and in severe form; but all who neglect "the calls of nature," even occasionally, are in danger of bringing on some one, if not all, of these diseases. Teach yourself to abhor and avoid constipation and costiveness. They are quite apt to trouble you sooner or later, if they can find any excuse for it. "An ounce of prevention is worth a pound of cure."

As a result of habitual or frequent pressure from a distended bladder or a full rectum, the *vesiculæ seminales*, which lie directly between them, are squeezed and irritated so severely as to bring about frequent and injurious seminal emissions, the annoying

experiences of which all are glad to escape, even though they be but infrequent. Remember that every organ of the body performs most easily and perfectly that which it does with habitual regularity. Because of this law every one should form the habit of relieving the bowels daily, and at some regular hour. Immediately after breakfast seems to be the most natural and convenient time for most persons, but *regularity* at some convenient hour of the day, is the *prime requisite.* A celebrated Scotch physician used to declare that, "there are but two conditions essential to health; viz.; *open bowels and a clear conscience.*" It is certain that one who fails in maintaining either of these conditions will fail to secure full, symmetrical development and perfect health.

CHAPTER XV.

Stimulants and Narcotics.

GENERAL custom, fashion, and the ways of the fathers are powerful factors in determining habits of thinking, believing, and acting. As a rule, the lower in the scale of intelligence and development one is, the more closely and contentedly does he cling to the traditions and habits of his ancestors. Savage peoples persistently adhere to these hereditary beliefs and customs, and as a consequence, they rapidly die out when brought in contact with the better beliefs and practices of civilization. Only those who intelligently and cheerfully "keep abreast of truth" as it is more and more clearly revealed to them, live long and prosperously. As the generations of men succeed each other on the earth, knowledge with its various helps to longer and more satisfying individual life, gradually increases and becomes

more easily accessible to all. Unhealthful and destructive customs are more and more clearly recognized as the ages roll on, and the more intelligent and manly people are generally abandoning injurious ways and substituting better ones. Many superstitions and delusions have seriously misled mankind in the past, and unfortunately some of them still linger, enslaving and degrading the race. Of the many delusions which still afflict the civilized portions of the world, probably no other one is equal in damaging influence to the popular notions and customs relating to alcoholic liquors and kindred narcotics. From time immemorial it has been customary to indulge in the use of substances the effects of which, while momentarily more or less pleasurable, are eventually injurious to every organ of the body and to every sphere of activity.

Fermented and distilled liquors have been, and still are, used to the serious impairment of everything that is naturally purifying and elevating. But so dictatorial is custom, so enslaving are conventionalities, so powerful

is fashion, and so weak and foolish are most in the presence of established usages, however bad these may be, that the habit of using narcotic poisons practically enslaves the great majority of the human family. Many, if not most persons are brought up to believe that the use of some form of narcotics in moderation is not only safe, but commendable. Yet the Bible, science, and a sound common sense, all teach us that "wine is a mocker and strong drink is raging," and that "whosoever is deceived thereby is not wise." The great weight of scientific authority also teaches that the use of tobacco, in any form, is decidedly detrimental to the best interests of mankind, physically, mentally, and morally. The same testimony is overwhelming regarding opium and other narcotics. Many young people even early in life recognize the truth of the above statements, and yet easily find themselves drifting into the prevailing customs, and in a little time, like their predecessors, they come to a realization of the fact that they are slaves to the narcotic poison vice,

weakened and helpless victims of the mastering power of alcoholics, opiates, or tobacco.

At first but few persons really like any kind or form of a narcotic, nor do they feel a craving for its effects until after they have *created* a demand by forming the habit of using it. As a rule, young men begin to use these substances because their use is customary with their associates, or with those after whom it seems desirable to pattern. But soon the habit is formed, the system learns to crave the unnatural condition, and the ape of other people's customs is *the slave of narcotism.* It is not my intention to give "a temperance lecture" in this chapter; I desire only to state a few facts regarding the effects of narcotics on the development and final character of the reproductive system. The narcotics to which most young men in this country are in danger of becoming enslaved are alcoholic liquors and tobacco. But few, comparatively, are likely to acquire the opium habit, because the social use of it is not yet fashionable in American society.

Alcoholic liquors and tobacco alike produce their most conspicuous effects on the *nervous* system, but through the nerves they also influence injuriously the *nutritive*, the *motor*, and the *reproductive* systems. Nature labors hardest in each individual to build up and conserve that which is most needed for his preservation and comfort. The reproductive system, being the last to develop, and not being essential to the life of the *individual*, suffers more readily and more seriously from the effects of a narcotic than does either the nutritive, the motor, or the nervous system. All who use any form of a narcotic realize, and that quickly and clearly, its effect on the nervous system, and most habitual users, if intelligently watchful, soon discover that the use is injurious to the various nutritive processes of the body. Intelligent and honest observers also notice that narcotism renders the muscular system more feeble and unsteady. But only physicians and those who have made a careful study of *all* the discernible effects of narcotics, see clearly that they are especially in-

jurious to the reproductive system. The chief reason for this general blindness regarding the relation of narcotics to reproductive power is the fact that attention has not been generally called to it by the few who have taken the pains to observe the facts. Instead of learning the truth, most persons have been taught that narcotics *stimulate* sexuality. Such a delusion will successfully defy a truth for centuries. But in spite of the delusion, the truth is that if a habit of using narcotics be acquired before the reproductive organs are fully developed and their powers fully established, they can never become as healthful, potential, and reliable, or as beneficent in their general influence on other parts of the body, as they would have become had they not been interfered with by narcotism. Every boy or young man who drinks intoxicating liquors, or uses tobacco in any form, thereby helps to unman himself. Other things being equal, smokers and drinkers, whatever their age, are less vigorous and less efficient in the world's work than they would have been but for the

debilitating effects of narcotics, not only on the brain and nerves, but through injury to the reproductive sphere.

The primary effects of a narcotic, it is true, are usually stimulating (*exciting* is a better word) to the sexual apparatus, but eventually their power to spur the organs utterly fails, and exhaustion of the sexual centers comes on. I have known several users of tobacco, who in middle life, found themselves destitute of sexual power. That the loss in most of these cases was a direct result of the use of tobacco was proven by the fact that abstinence from the weed, for even a few months, was followed by at least a partial restoration of the sexual desires and powers. In some cases the restoration seemed quite complete.

Even if a young man could feel assured that he would never become a drunkard from drinking alcoholic liquors, or a slave to the excessive use of tobacco, still it would not pay him to become a user of them, because their use inevitably, though imperceptibly, interferes with the best sexual development;

and consequently with the beneficial influence of the sexual sphere on the system at large. Shakespeare, in "As You Like It," makes the manly character, Old Adam, exclaim in fortification of his assurance that he could perform certain arduous tasks,—

"Though I look old, yet am I strong and lusty;
For in my youth I never did apply hot and rebellious liquors in my blood
Nor did not with unbashful forehead woo
The means of weakness and debility;
Therefore my age is as a lusty winter,
Frosty, but kindly. Let me go with you;
I 'll do the service of a younger man
In all your business and necessities."

There are many reasons why young men should let all narcotics entirely alone, except of course when for a short time under the direction of a competent and honest physician, it may become necessary to take some form of them as a medicine.

Ponder these facts: The careful and trustworthy records of Amherst College relative to the class of 1891 show that during their college course those who did *not* smoke

gained as follows, — in *weight*, 24 per cent more than the smokers gained; in *height*, 37 per cent more; in *chest girth*, 42 per cent more; and in *lung capacity*, 8.36 cubic inches more. This record repeats itself annually with but slight variation at Amherst, and also in other colleges where such observations are made. If there were any practicable way of ascertaining the actual facts regarding the use of tobacco on the development of the reproductive functions, it would doubtless be found that as a rule the users of the weed derange their sexual balance, lessen their virility, and subtract from their power to produce healthy and robust children, much more surely than they interfere with their development in size, weight, and breathing capacity

There is no good and sufficient reason why a young man should use any narcotic stimulant or sedative, and there are the best of reasons why he should *not*. "There is a best way to live and it is best to live the best way." Regardless of fashion or of custom, let every young man who desires to be

an all-around man, refrain from the form of *self-abuse* that he actually engages in when he uses any form of a narcotic. My young friend, if the Creator gave you organs indicating that He intended you for a *man*, then for your own sake, and for the sake of humanity, *try to be one.*

CHAPTER XVI.

Rest and Sleep.

ALL human activity, whether voluntary or automatic, is accompanied by destruction of body tissue. This tissue must be replaced by new material, which must be taken into the body as food, elaborated by the digestive processes, and assimilated by the impoverished tissues. *Time* and *opportunity* are required for this work of repair.

Periods of action must be succeeded by periods of rest. Nervous energy, under the direction of which all bodily activities are conducted, becomes enfeebled by action, and demands occasional relaxation from duty. There is not an animal known to man that can live for any great length of time without rest. There is not an organ of the body that can work constantly. Even that wonderful instrument the heart, which beats so frequently and so regularly from birth till

death, rests half of the time; its efforts are made only for contraction, the dilatation being a passive act so far as the heart is concerned. And besides for contraction there is such an abundance of muscular fibers, that only a part of them are active at any one heart-beat. The same conditions exist in the organs for respiration. The nerve tissues of the body, especially the nerve centers, are the most delicate and unstable of all the organs; they are also the most constantly on duty, hence, they wear out the most rapidly, and consequently need abundant opportunity for rest and recreation. And nature has made very elaborate provision for the recuperation of the tissues. It is so arranged that excessive activity of any part of the body is accompanied by sensations of fatigue or pain, and also by mental inclination to cease the efforts which have produced the unpleasant sensations. "I am tired and must rest," say the over-worked parts, and so says the entire body whenever the fatigue becomes general. To secure rest of the nervous system nature has provided

that during about eight hours of the twenty-four we shall become unconscious, the greater part of the nervous tissue shall cease its activity, become passive, and submit to a reconstruction of the parts that have been impaired by previous action.

We sleep, and during those unconscious hours the vital forces, like myriads of little "Brownies," carefully and noiselessly release and carry out the broken tissues, and as carefully and quietly restore what has been broken down. When all is perfected and ready for use again, the master workman touches a mysterious button, so to speak, and we awake feeling rested, that is renewed, and ambitious for a continuation of the activities that had been suspended. All must sleep and sleep abundantly, if repairs are to keep pace with tissue destruction. Rapidly growing young people in particular require an abundance of slumber.

To sleep properly certain habits should be formed, for nature always does easiest and best that which she does habitually. All physical activities naturally fall into rhyth-

mic motion and keep time like a musician, hence,—

1. It is wise so far as practicable, to retire for sleep at some regular hour, and in an accustomed place.

2. The body should be unrestrained as to position, and unencumbered by anything burdensome in clothing or bedding.

3. We should let the body take any relaxed position that it naturally assumes and finds agreeable and restful. Pay no attention to arbitrary "*rules*" about sleeping, as, for example, with the head toward a particular point of *compass*, or other such nonsense. Sleep lying on either side, or on neither side, as you may feel disposed. Sleep on hair, husk, straw, or planks, as you please; but do not sleep on feathers, or anything so soft and enveloping as to smother the body and produce a weakening perspiration.

4. Go to bed to *sleep*, not to review the past, to plan for the future, or to worry about anything. Night-time and bed are for slumber and recuperation, not for continued physical activity, mental dissipation, or las-

civious thoughts. A worried mind, a troubled conscience, and lustful desires are terrible demons, experts at tearing down a human body and ruining its health. When the hour comes to call the day's work done, banish all care, lay aside all business and anxiety, and *go to sleep.*

5. A clear conscience and will-power are the best possible sleep producers, they are the "night caps" *par excellence.* Do not amuse yourself by watching an imaginary drove of sheep jumping over obstructions, by reciting the alphabet or the multiplication table, by counting to one hundred and back, or anything of the sort, but on going to bed *stop thinking and go to sleep.* If hungry, eat a little plain food or drink a little milk. If physically irritated, take a sponge bath; or, if suffering from cold feet, a hot foot-bath may be a decided help, but the great, ever-needed panacea for sleeplessness consists of a clear conscience, mental complacency, and a *will* to sleep.

The amount of sleep required by individuals varies greatly. Children and feeble persons need more than healthy adults.

Times of trial and hardship demand increased hours of unconsciousness. Many who tire easily and rest with difficulty do well to take short naps during the day if possible, and then to sleep till they naturally awake. Rising-bells and alarm-clocks are perhaps often a necessity in our modern civilization, but from a sanitary point of view they are a misfortune, and are physically useful in proportion as they are *not* used.

But sleep is not the only means of recuperating. Simple bodily rest while remaining awake, is one of the safety-valves and delights of life. God pity the poor, nervous creatures who cannot sit down, or lie down and rest whenever it is needed. Nature has provided for a great deal of tissue-resting and repair while we continue at work. By establishing relays of nerve and muscle she has given us great reserve force, so that when any of the tissues become tired, they can rest while others take up the work and carry it on till they in their turn shall need a period of rest and be relieved by a fresh detail A man can work certain muscles mod-

erately and steadily all day, because only a part of the fibres are active simultaneously. The limit of human muscular power is seen only in exceptional cases of delirium, or in times of special effort under great excitement, when the will is strongly concentrated on the muscles and all of the fibres are brought into simultaneous action. At such times several men, using only ordinary muscular power are needed to hold the one who is putting forth all his reserve force. But young and growing persons, while engaged in ordinary occupations, frequently summon so much of their reserve force daily as to become tired and in need of relaxation. When this need is felt, it is time to sit down, or lie down, and let the nutritive forces pick up the dropped stitches and knit up the raveled seams.

Our modern civilization is one of overwork, rest periods are too infrequent and too short for the needed recuperation. Most Americans are wearing themselves out too rapidly. Our young people are too generally given to excessive excitement and

wasteful dissipation of energy. Everything must go with a rush and a push. We feel that there is no time for standing still. But we should know that a great deal of rest may be secured without complete cessation from voluntary effort. As I have already stated much of our labor requires the simultaneous action of only a part of our organs, or of but a portion of the tissues of an organ that is being used, and an occasional change that will bring into action other parts enables the tired ones to rest. What is true of the muscles or of the glands of the body is true also of the nerves and the brain, and hence also of the mental faculties. Simply a *change* is often one of the best kinds of rest. Indeed, we have come to use the word, recreation (*re*-creation) to express a mere change of activity. If the change be to something more agreeable to our tastes, the benefit is much more marked. I remember that when a boy, I used to get very tired at certain kinds of work, but could fly joyfully to other kinds of work, called *play* chiefly because the latter brought into action

a different set of muscles and different mental faculties. In order to get the most and best out of life we should train ourselves to enjoy all kinds of useful toil; learn to make *play* of them, so that we may secure the benefits of pleasurable change in passing from one kind to another. By so doing we shall not feel the need of such occupations as are simply sports.

It is wise to alternate, or rotate the various forms of life's duties so as to secure daily, restful change, both physical and mental. Make it a duty to rest and sleep rationally, and thus secure the most possible of their wonderful aid in building up a worthy manhood. During the years of most rapid sex-development it is particularly desirable that excesses and all forms of dissipation be avoided. Give the vital powers all the chance they need to make *an all-around man* of you. Like oil poured into dry and heating machinery, are rest and sleep to the growing and energetic human body. Learn early in life to economize in the matter of *vital energy*; it is worth more than money.

CHAPTER XVII.

Amusements and Recreation.

THE greatest tonic, stimulant, and equalizer is genuine pleasure. Contentment, satisfaction, joy, are remarkable for their beneficial influence on mind and body. Occupations that are inviting and pleasurable, whether they be called work or play, are helpful to human development, longevity, and efficiency. But most occupations that are wage-earning and directly necessary to securing a living, or to getting on in the world, easily become irksome, and if too long and intensely pursued, become intolerable.

Diversion, recreation, pleasure, are demanded as an antidote to our feelings of depression and fatigue, a stimulant to our courage, a basis for satisfaction with life. All must have recreation and amusement in order to thrive well, but in seeking them it is easy to find and to follow those which,

though apparently, and perhaps temporarily healthful, are finally destructive of things good and satisfying.

Experience is constantly teaching us that some —

> "Pleasures are like poppies spread,
> You seize the flower, its bloom is shed;
> Or like the snow-flakes on the river,
> A moment white, then lost forever;
> Or, like the borealis race,
> That flit ere you can point their place;
> Or like the rainbow's lovely form,
> Evanishing amid the storm."

All amusements which leave a sting, or feelings of surfeit or of regret, are either essentially unhealthful (and therefore unjustifiable), or they are used in such a way as, practically, to make them injurious. There are some so-called amusements which are inevitably bad, and there are others which are bad only when they are intemperately pursued. So much depends upon the time, the manner, the amount, the associations, the tendencies of various forms of activity called

amusements, that it is impossible to classify them rigidly as either commendable or objectionable. All intelligent persons must admit that our lives should be conformed to ways that are helpful to advancement in all that is really and permanently good. Sleep, rest, change, and amusement are valuable and justifiable only as they contribute to the accomplishment of good ends. Before bringing in our verdict for or against any form of amusement, we must examine carefully into all of its bearings and influences.

> "Consult thy whole existence and be wise;
> That oracle will put all doubt to flight."

Always bear in mind that amusements should secure *rest from irksome toil* and conduce to real recuperation. While they enable fatigued parts of the body to rest, they should also bring into action other parts that need, for the general good of the body, as well as for their own good, to be called into exercise. Genuine and healthful amusements stimulate mental emotion in such a way as to make one forget his burdens and

sorrows, they leave in the consciousness a sweet memory which spreads its perfume over and through the succeeding period of toil, and even into the toil of one's neighbors. There should be no doubt about the *effects*. Questionable amusements are usually injurious amusements. Some really commendable forms may be in bad repute simply because they are habitually in bad company, or possibly because of mere prejudice. Each one should be intelligently examined as to its nature and influence, and be accepted or rejected only after a fair judgment is passed upon it. Some forms require much skillful physical activity or great muscular strength, but others neither strength nor activity. Some require one to be out-of-doors, others to be shut up in crowded rooms. Some require much mental ability as a condition of success, others depend upon what we call chance, *i. e.*, upon forces over which we have no control, and the workings of which we cannot foretell. Some may be engaged in by individuals alone, others require the co-operation of two or more persons. Some

require mental activity, others physical instead, while some require a combination of mental and physical effort. Their name is legion, and the combinations are nearly endless.

Comparatively few persons in this country lack opportunities for amusement, and with many the great question is what *not* to do. Conspicuous among them are the theater, the opera, and the concert, and of these we have all grades as to artistic merit, and moral and intellectual influence. We have also the circus, the menagerie, the museum, and the mongrel show; of these, also, there are all grades. Then there are races, and fairs, and expositions; there are grand balls, club-dances, and private dancing parties; banquets, receptions, and teas; picnic parties and various gatherings for the old and young, or for both together; some close early in the evening and some late in the night. There are games of all sorts, base-ball, foot-ball, cricket, tennis, croquet, cards, dominoes, chess, checkers, hoppity, tiddledewinks, and "pigs in the clover," besides many more of

less note. With so much to select from, how shall we amuse ourselves? I answer, *In any way we please* — provided, first, that we can *afford* it; second, that we find practically that it furnishes the rest and recuperation we *need*, and that without leaving a residuum of regret or of lessened self-respect; third, that our indulgence does not interfere with the natural rights of others, or prove a stumbling-block to them; and fourth, that it is not of such a fascinating nature as to induce us to consume an undue amount of time and energy. It will always require a goodly stock of intelligence and conscience to determine, each for himself, what amusements he shall seek, and where, when, and how he shall seek them.

I apprehend that on this subject, among the old as well as among the young, there is insufficient exercise of combined intelligence and conscience. None of us ever gets so far away from childhood's characteristics that we do not, sometimes, do things simply because we *want* to, regardless of the fact that perhaps we *ought not* to. A little

reasoning on the subject will lead us to helpful general principles. We have seen that all workers, whether of body or of mind, need frequent opportunities for recuperation. A change of activity is all that is needed to secure this, in most instances. Sometimes the change should be to that which is simply a diversion, something that is of no value save that it turns our attention from what has become monotonous or perhaps painful.

Symmetry and harmony of development being always desirable, and nature being always in sympathy with right attempts in that direction, it must appear evident that in general the man whose regular employment is sedentary and mental should seek his recreations largely in the open air and through the use of his muscles; and that the man whose regular toil is with his muscles, should seek amusements which, while they rest his body, furnish healthful activity for his mind. This general principle will, I think, stand the test of careful examination. But there is one fact that may be forgotten: The daily use of either mind or muscle may

be so severe as to tax to the utmost one's vital powers, so that he may need absolute, or at least nearly absolute, *rest*, rather than a change to some other line of physical expenditure. Nervous, thin, fidgety people are too apt to go from one form of activity to another, instead of from activity to rest.

In view of this principle we can see that the plow-boy's best amusement will not be found in occupations that require more walking; the shop-girl's, not in that which keeps her in-doors and on her feet; the student's, not that which holds him to the house actively using his brain; the active business man's, not that which keeps his mind at continued high tension. The student, the lawyer, the clergyman, and others of sedentary habits, should not habitually seek recreation in-doors and at mental games, but rather should get out-of-doors as often as possible, and there indulge in muscular activity; or if too tired for physical exercise, they should seek simple rest in a passive association with nature. Do not misunderstand me: checkers, chess, cards, and kindred games may be

unobjectionable for some persons, under certain circumstances; but sedentary, brain-working men and women should not habitually amuse themselves in-doors and at games which require continued activity of the mental powers.

But while indulgence in out-of-door recreations is particularly desirable, caution is needed in their employment. The modern sports, base-ball, foot-ball, and rowing, as generally conducted, are too severe for the best recreation and development. Except for professionals who are carefully trained, these games as popularly played are injurious instead of beneficial; they exhaust nervous energy and produce over-destruction of muscular tissue, thus over-working and deranging the various excretory organs, in their efforts to get rid of waste tissue. Many persons who are not carefully trained and controlled are apt to make unwisely severe efforts and thereby produce conditions that we would call "founder" if exhibited by a horse. Modern college athletics and certain forms of gymnastic exercises, as generally

conducted, are unwisely severe, and when inter-collegiate match games become very frequent and result in intense excitement, angry disputes, betting and drinking, they then become a source of grave evil, not only physically but mentally and morally. By all means let students, and all other sedentary people, get out-of-doors as much as possible, and there let them engage in physical sports, but let everything be done decently and in moderation. Excessive muscular activity is especially injurious to those who are subject to sexual irritation and annoying seminal emissions.

No doubt the theater might be conducted in such a way as to be of benefit to many. But when one of sedentary occupation habitually or even frequently spends his evenings in packed, close rooms, inhaling air heavy with the exhalations of other people, while the emotions (not to say the baser passions) are being unduly excited, and when this excitement continues into hours that ought to be spent in sleep, then surely theater-going is not ideal recreation, nor is it a wise thing to

make it one of our means of amusement. And the same objection, so far as it applies, must be made to operas, concerts, lectures, and all other entertainments. The direct *mental* influences of each kind of amusement are also to be considered, and if they are found to be over-exciting, depressing, or weakening in any way, then a halt should be called. There is also a more distinctly *moral* side to all these questions. Card-playing, under certain circumstances, may be as innocent as taking a walk, or as swinging dumb-bells; but if one finds that cards are so bewitching as to induce long tarrying at the games, and consequent neglect of business, or if he finds that they lead into any form of gambling, then surely such a person must abandon card-playing as bad amusement.

The verdict of all intelligent, observant, and honest men is that gambling should be avoided, not only because it is morally wrong but because it does not supply genuine recreation to either mind or body. At first, moderately indulged in, it may serve as a temporary diversion from exacting busi-

ness or from grief, and for that reason it is sometimes resorted to, but soon the excitement aroused becomes so intense and absorbing as to lead to neglect of business. It makes ordinary occupations seem slow and intolerable, while it excites and fatigues the brain more than legitimate business or ordinary grief can possibly do. The gambling habit often becomes as enslaving as the opium habit.

The experience of generations shows that whether one is winner or loser, the excitements and witchery of gambling are so intense and peculiar that not one in a thousand can easily stop it after he has once experienced its tantalizing uncertainties and possibilities. A little spurt of *gains* leads to a belief in good luck, tempts to financial extravagance, and induces business carelessness and unrest of mind. A run of *losses* increases restlessness, induces recklessness, and, quite likely, leads to theft, or to some kindred form of business dishonesty. When men go into amusements of any kind that they cannot afford, they soon find it neces-

sary to borrow money, and then when borrowing becomes difficult or inconvenient, they will appropriate trust funds, embezzle, steal, and that means eventually detection and disgrace.

I dwell upon and emphasize this matter because gambling and its twin brother, betting, are becoming more and more common. At social parties and in public places gambling as a mere pastime is increasingly popular, and recruiting offices for *professionals* are being established in many of our Christian homes. The man or the woman who, at the social party or at the family fireside, plays any kind of a game *for stakes*, even though they may be trifling, thereby kindles and fans a flame that in many cases becomes unquenchable. The progressive euchre party and the social games of poker, at which the stakes are "just enough to make the game interesting, you know," often prove effective recruiting shops for the gambling hells. The gambler almost inevitably becomes a libertine. Gambling and lust go hand in hand. This is natural, for the excitement of the

gaming table produce an extreme sensitiveness of the nerve centers, and that condition is actively reflected by the sexual organs. The person thus tempted easily follows his impulses, and like the gambler in all his ways, "takes his chances." He rushes into anything that will either arouse or gratify his love of excitement. Nervousness and recklessness characterize the gambler. His steps, like those of the "strange woman," "*take hold on hell.*"

But how about the fashionable party, the swell reception, the social dance, and the other popular gatherings and associations of people, in large and in small numbers? *By their fruits shall they be judged.*

The *moral* quality of most forms of amusement may be determined simply by their *physical* effects. So intimately related are mind and body, so influential is the conscience over physical processes, that nothing which the conscience condemns can be healthful and recuperative. And it is equally true that every form of physical excess or of dissipation, inevitably leaves mental recoils and

moral stings which, like undying echoes, go reverberating through the chambers of memory, making rest, refreshment, and recuperation impossible.

One of the great-souled men of our day, one who has seen much of life and has earnestly studied many of its problems, truly says: "If an amusement sends you home at night nervous, so that you cannot sleep, and you rise up in the morning, not because you are slept out, but because your duties drag you from your slumbers, you have been where you ought not to have been. There are amusements that send a man, next day, to his work, yawning, stupid, nauseated, and with blood-shot eyes; they are wrong amusements. There are entertainments that give a man disgust with the drudgery of life; with work-tools because they are not swords; with working aprons because they are not princely robes; with domestic cattle because they are not infuriated bulls of the arena. If anything sends you home longing for a life of thrilling adventure, for love that

takes poison or shoots itself, for moonlight adventures and hair-breadth escapes, you may depend upon it you are the sacrificed victim of unsanctified pleasure. Our recreations are intended to build us up, and if they pull us down, as to our moral or as to our physical strength, you may come to the conclusion that they are obnoxious."

Wise people judge all so-called amusements by their actual fruits; by their immediate and their remote influence on the body, the mind, and the soul. It is the part of wisdom to cheerfully avoid all that prove to be dissipating to physical energy, or degrading to moral character; and the highest wisdom as clearly dictates that we cheerfully engage in those things which rest, refresh, and energize our God-given powers.

Let every young man daily thank God for the privileges and delights of rest, recreation, amusements, pleasures; and let him show his gratitude for them by an intelligent discrimination, and a conscientious use. Let one and all—

"Give pleasure's name to naught
But what has passed the authentic seal of reason
And defies the tooth of Time;
When past, a pleasure still."

Manhood demands such conduct. Genuine and complete manhood always exhibits it.

Conclusion.

I TRUST that all who have followed me through the pages of this little volume have, as a result of the reading, an increased respect for the human body, that wonderful "temple of God." I trust that you entertain an increased admiration for the wisdom and skill which in the beginning designed, and throughout the centuries superintends, the various details of the great scheme for the perpetuation of all species of plant and animal life on the earth. Read over and over again the first chapter of Genesis, and try to apprehend the dignity and grandeur of that account of creation, and of the universal plan for procreation. Remember that in the sight of Him with whom one day is as a thousand years and a thousand years as one day, nothing that He established is common, unclean, or unimportant.

We should ever keep in mind the fact that a normal unfolding of the reproductive sphere

is necessary to the symmetrical, ideal development of each individual. The propagation of our species is the highest, the divinest act of our physical life; in its best expression is the most beneficent of all our varied functions. The emotions and impulses which belong to the legitimate fields of reproductive activity are the highest, purest, and noblest experiences of which our earthly life is capable. Such ideals are realized, I am persuaded, by a few of the children of men. It is to be hoped that their number will rapidly increase. Only when resulting from the promptings of a harmoniously developed body, under the guidance of a pure mental and spiritual affection, and regulated by an enlightened conscience, can this exalted experience, with its glorious results, be obtained. One throb of such delight transcends all merely sensual pleasures as far as man transcends the brute, as far as heaven is above the earth. But here as in many other realms of man's activity, there are those who "having eyes see not, neither do they understand."

But every one who is old enough and intelligent enough to read this book must clearly see and keenly feel that "there is a best way to live;" and it must be equally evident that it is always "best to live the best way." It is indeed a glorious thing to live, *if one live gloriously.*

"Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word." Whatever we may think of the Bible as a whole, no one who is a careful reader of it, and at the same time a close observer of human conduct and its fruitage, can question the profound wisdom, not to say the divine and authoritative character of the Ten Commandments, the Sermon on the Mount, the thirteenth chapter of First Corinthians, and the Golden Rule. Any normal boy who early learns to read, love, and obey in letter and in spirit, the teachings of those parts of the Sacred Scriptures will most surely develop into a man of whom the world may well feel proud, over whom angels may rejoice, and to whom at last God himself shall say, "Well done, . . . enter thou into the joys of Thy Lord."

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